

WINNING WAYS
FOR
WORKING CHURCHES

Roy L. Smith

The University of Chicago
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BOOKS BY ROY L. SMITH

Winning Ways for Working Churches

Two Years of Sunday Nights

Some Wild Notions I Have Known

Capturing Crowds

The Young Christian and His Community

Moving Pictures in the Church

Winning Ways for Working Churches

ROY L. SMITH
" "



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SMITH
WINNING WAYS FOR WORKING CHURCHES

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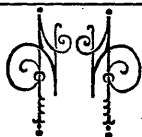
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To my daughter

PAULINE



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CHAPTER I

THE CROWD WE DO NOT HAVE

IN spite of the invention of labor-saving machinery, the wide diffusion of educational opportunities, and the multiplied fruits of modern industry, all is not well with this lovely world of ours.

The United States controls more than one half of the world's gold supply. American merchants and manufacturers dominate the world's markets. The American workingman enjoys more of the good things of life than the worker of any other land in the world—but something is happening to the spirit of the people. We are spiritually ill.

Political corruption stands convicted in high places. Almost every morning's paper shouts some new story of municipal graft and bribery. Gangsters rule with more power than government officials. Everywhere a loss of respect for law and a lowering confidence in government is an acute problem. Life is beginning to pall on thousands just when it should be dawning in full glory. We are rich in things and impoverished in spirit.

The depression revealed to us certain strategic weaknesses. Men who lost what they had to live

on discovered they had little left to live for. We had learned to ride above the clouds but we had not learned to live above the clouds.

✓ An epidemic of unbrotherliness is upon us. The rising tide of nationalism which followed the Great War is manifest in race prejudices and color animosities. Class hatreds of the most virulent form mark the new economic struggle and, at the same time, creedal bitterness vitiates the redemptive power of religion.

The great sources of inspiration have become polluted. Current literature is, for the most part, cynical and despairing, while the stage is given over to nudity and obscenity. Our amusement life is insipid and banal. Colleges and universities, with their exaggerated social and athletic programs, have become great amusement purveyors for the nation. Public opinion, like motor cars and soap, is the fruit of mass production.

The result is that for multitudes of people life is being emptied of its deepest satisfactions. Efficiency, invention, brilliancy, research, and speed have not saved us. Everywhere we see the spirit sacrificed to serve the body, with the result that men are giving up hope of making life anything more than an amalgam of drudgery, struggle, defeat, and submersion followed by oblivion.

The "burden of civilization" has resulted in a rapid increase in nervous disorders. At least half

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our sick folk are suffering from mental diseases. Psychopathic wards, once considered a fad, are now the most crowded sections of our hospitals. Outside the hospitals a vast multitude suffer and agonize under mental miseries no one can estimate. The human spirit seems to be cracking under the pressure of the speeding-up process and not a few are convinced that we have reached the limit beyond which humanity cannot be "civilized."

But the hope of the situation lies in the fact that a great spiritual hunger is beginning to be felt among the people. The optimistic assurance of a certain type of religious leader that "the great revival is near at hand" is not without substantial justification. A great revival of religion seems to be on its way, but it is coming, pretty largely, *outside the church*.

The crowds that gather to hear some lecturer discuss spiritual facts under the disguise of "popular psychology" are evidence that the people are hungering for something that is not bread. They seem to feel that something to strengthen the spirit is as necessary as something to keep the body in a state of fitness. Pseudo-scientific articles in magazines and daily newspapers are read with avidity by millions who feel a lack of something in life they have never been able to identify.

This inability to diagnose their spiritual ailments has given the spiritual quack his golden

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opportunity and he has fattened on his chance. Just now the tide is running strongly in favor of cults and sects. Extravagant claims of "healing powers," "personality development," and "scientific studies of life's forces" are made by those who have no real understanding of the spiritual nature, with the result that thousands who suffer intensely from a sense of spiritual inadequacy are being led off to barren hills of pseudo-metaphysics and half-baked scientific formulæ.

The crisis in American life being a spiritual one, offers the Christian Church its supreme opportunity. It has long claimed to be a spiritual expert able to redeem life. To-day, as never before, it has its chance. Intelligent instruction concerning the nature of the spiritual life, and how to make the most of it, is desperately needed. Just as certainly as the sex instinct, misunderstood and prostituted, leads to wretchedness and misery, so the religious instinct, ignorant and unguided, leads to fanaticism or cynical despair.

The chief reason for the church's existence is whatever skill it has in interpreting spiritual phenomena and instructing men in the utilization of great spiritual laws by which the soul lives. If the church is to continue as an institution (and thousands honestly believe it has outlived its usefulness), it must justify its existence by the service it renders to the lives of those with whom it

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comes in contact. No ritual, Gothic architecture, efficiency program, campaign, drive, method or ecclesiastical machinery can save any church which has ceased to redeem life on earth.

In large part the viewpoint of the church must be changed. Its attention must be diverted from the task of saving itself and centered on the task of saving the people. As a matter of fact, only those churches who do save the people can have any hope of survival for "whosoever will save his life shall lose it."

On the other hand, the attitude of uncounted thousands toward the church must be changed. To the plain man on the street the church is an institution interested chiefly in an antiquated set of doctrines that have no relation to life or the struggle for existence. Religion has always been represented to him as a matter of beliefs, none of which, to his practical mind, mattered very much one way or the other. The church never seemed to be answering the questions he was asking but was answering a lot of questions he never heard anyone asking. That religion is as practical as beefsteak and deals with the most practical issues of life has never been made plain to him. That he may reach a point in living where things of the spirit will bring more satisfaction than he has ever known from things of the flesh is a claim for life that he has never heard made.

The result of this ignorance of the real message of the church is a widespread indifference toward the church. Statistics to the contrary notwithstanding, the church has been losing its grip on the people rather rapidly of late. Its moral judgments are no longer accepted. Its threats and warnings are ignored. Religion is thought of as a pleasant luxury or an interesting fad, but seldom as a necessity. The spiritual is dismissed as unfathomable and, comparatively, unimportant. Therefore the spirit of the people is at low ebb, life is barren and monotonous, hope is failing while the church as a spiritual leader is ignored.

The present volume makes no effort to outline a system nor a technique of spiritual instruction. It assumes that the working church has found a message and the author is keenly aware of the fact that no method will save a church that has no message. It is only an attempt to offer suggestions by which a church, fired by the conviction that it has something vital to contribute to the community, may be assisted in making that contribution.

The suggestions made have been gathered from a wide variety of sources through a long period of years. A great many of them have been tried out by the author in his own work. He can vouch for them. Others have been gathered from the experience of others, and each one has worked

somewhere. It is described because it may work again.

To Mr. William H. Leach a word of thanks is due for permission to use a great many suggestions found originally in the pages of *Church Management*, and to Mr. J. M. Ramsey is likewise due deep appreciation for permission to use material similarly gathered from the pages of *The Expositor*. Many of the ideas in the chapter "Extension or Extinction" are the outgrowth of numerous campaigns under the leadership of Dr. Guy Black, to whom the author acknowledges his indebtedness.

CHAPTER II

GETTING THE CHURCH TO THE PEOPLE

A COMMITTEE of clergymen called upon the managing editor of a great metropolitan newspaper to secure his co-operation in promoting a city-wide "go-to-church campaign." After listening attentively to the outline of their plans he said, "This paper will help in any way it can to get the people to church, but I am much more interested in a campaign to get the church to the people."

Nowhere in the New Testament is there any recorded word of Jesus that commands people to go to church, but he did command his disciples to go to the people. On at least two occasions he organized them into teams of personal workers and sent them out into the highways and market places to talk about spiritual matters to the people they met.

Big advertisers are endeavoring to make us "air-minded," "cereal conscious," "truck thinking," etc. In other words, the advertiser is endeavoring to get his product so conspicuously and continuously before our minds that it becomes an accepted habit. To use it will be second nature.

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In like manner the people must be made "church-minded."

To accomplish such a result the church must know the problems of its community if its program is to fit into community needs. It must know what forces are degrading the life of the people. Is widespread poverty stifling and smothering the spiritual instinct? Is disease weakening their resistance and lowering vitality so that they have no energy left for religious enterprises? Are they the victims of an unjust industrialism which saturates their souls with bitterness and suffocates real spirituality? Are the amusement and recreational activities of the community emptying life of its sanctities? Are ancient feuds, social jealousies, and town quarrels befouling life and debasing morals? To get to the people the church must know the answers to these questions and attempt a remedy.

Dr. Charles L. Stelzle once said, "Wherever there is need of redemption there the church has a work to do." In other words, the church is the avowed enemy of anything that is wrong. The program for righting wrong may vary according to the problems and communities but the aim can never vary.

The church's business is to lead in the redemption of life. It must endeavor to eliminate bitterness from the community soul. If, in prosecut-

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ing its program, it creates bitterness, then it defeats itself. It must endeavor to reconstruct the spiritual mind of the community, cure those conditions which cause suffering and labor to make its neighborhood as much of an imitation of heaven as lies within its power.

Christians cannot be content to live a life that is merely *different*. They must live a life that is *superior*. They must be marked by a spirituality that will arouse the respect, or even the envy, of their non-Christian friends until they come asking, "Sirs, we too would see Jesus."

First of all, therefore, the church must be a fellowship. The early Christians lived in such fine fraternity that their pagan neighbors were moved to exclaim, "Behold how these Christians love each other." It is a serious indictment of our Christianity when any of our own are allowed to suffer without an effort being made in their behalf. Readiness to serve in sharing the burdens of others ought to be made a condition of membership in the fellowship. Christianity is not a mere matter of believing. It is also a program of relieving. The "folks of the fellowship" must illustrate the kingdom of heaven by bearing one another's burdens.

Such a fellowship should enlarge the opportunities of service for the group. Spiritual culture should become easier because of it. The mastery

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of life ought to be promoted. Mental growth and physical well-being ought to be matters of vital concern, and the fellowship should see to it that all have their fair share of the good things of life. The church itself must be an illustration of brotherhood if it is ever to set up brotherhood for the world. A fellowship that cannot maintain brotherhood within its own ranks can never hope to preach brotherhood convincingly to the world about it.

In the second place, this brotherhood must devise a program of action. Whenever the church undertakes to redeem life, it will find it necessary to go into business and politics. If it is to battle evil, it must pursue the enemy to its every stronghold. If evil goes into politics, the church must follow and there wage unrelenting war. If evil goes into business, the church must get in, for that is the only place where fighting can be done to advantage. It is a false concept of spirituality which insists that the church shall insulate itself against practical problems and devote itself to mere matters of doctrines. The church must not allow itself to be frightened into a harmless assault from the safe distance of Gothic pulpits.

It must be remembered, however, that the church is the champion of causes, not classes. It is the defender of rights, not groups. We are engaged in a battle for the enrichment of the spirit-

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ual life of our community, and therefore whatever is demoralizing life may expect our attacks, and whoever is responsible for that demoralization must be rebuked by the church. Just as the physician battles for the good health of the community and is the sworn foe of polluted water and malarial swamps, so the church is the sworn foe of polluted amusements and malarial social standards.

The program of social and spiritual redemption must be translated into practical action. It involves excursions into highways and byways of life. The cry of need is the only commission the church requires. We cannot raise class distinctions and we dare not draw color lines, lest we betray our claim of brotherhood. Those who are lacking opportunity must have doors opened to them. The underprivileged are our special responsibility. The exploited and the submerged must find their voice through us.

Opinions may vary as to what is moral, but there is no misunderstanding of service and fellowship. A community which cannot understand our doctrines will understand our kindness. Creeds and ritual may be confusing but service to the neglected, friendship for the worsted, help for the weak, and guidance for the ignorant admit of no misunderstanding. The common people heard Jesus gladly because they could under-

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stand his life even though his preaching might be above their heads.

Three major dangers threaten the effectiveness of the modern church service. First, we are in danger of losing contact with the great inarticulate majority by preaching exclusively to the intellectual minority. It is extremely important, of course, to provide leadership for the thinking group. But whereas the problem of Humanism is acute with a few, the problem of debt and trouble is acute with thousands. No church is a success which does not deal with the problems of the people.

In the second place, there is grave danger that in our zeal for "enriched" services and elaborate ritual we shall entirely lose touch with the great mass of unaccustomed churchgoers. A famous bishop once said of his preaching, "I think of my sermon as a stairway that begins down on the level of the people and proceeds, step by step, up into the presence of God." There is real danger that we will begin above the heads of the people and end in the clouds. There is no value in a service which leaves people unmoved, either because of its lack of spirituality or because of its lack of an intelligent understanding of the people. No service is a success, no matter how beautiful and elaborate, which does not lift people out of what they are up toward what they ought to be. To help folk we must begin on their level.

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The third danger lies in the fact that we think of the Sabbath as only twelve hours long. Elbert Hubbard once said, "Remember the week day and keep *it* holy." The church must learn to make spiritual use of the time between Sundays. Those days are crammed full of opportunity.

The experiences of hundreds of pastors have been consulted in gathering suggestions concerning ways of getting the church to the people.

+ 1. Near the front door of a small-town church hangs a slate bearing the words, "I was sick and ye visited me." A piece of chalk hangs near by, and those who come to worship write the names of sick people on the slate. This encourages friendly visitation on the part of the membership.

2. A shut-in took the responsibility of gathering the names of all sick folk and publishing a column in the church bulletin. Then throughout the week, with the aid of the telephone, she enlisted the membership in calling upon them.

+ 3. A New Jersey pastor has a pad of paper on the bulletin board in the front hall. Incoming worshipers write the names of sick folk on the pad and at the close of the evening service the committee responsible for the work makes a list, giving a carbon to the pastor, and they then enlist callers for the week.

4. In a large city congregation a "fraternal committee" reported to the membership in the morning service the names of all sick folk. As each name was announced a request was made for volunteers to call.

5. It would be a wise plan, in connection with such a "fraternal committee" report, to take time to get definite

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promises from at least two individuals, that they would call during the week. This leaves no room for doubt.

6. A Minnesota pastor stationed a woman at each door to make inquiry of incoming worshipers and gather information concerning sick and strangers.

7. A "flower car," driven by a retired business man, carries the pulpit flowers of Sunday to the hospitals on Monday. On Thursday this car makes the rounds, gathering up flowers from the homes and gardens and carrying them to sick folk throughout the parish. A committee of women, meeting at the church, makes them up into bouquets.

8. A church-school teacher brought a large box of empty capsules. The children wrote Scripture passages on tiny strips of paper and inserted them in the capsules. A little box of these is sent to sick people with instructions to take one each day.

9. The physicians of a small town furnish the names of all their patients to a certain pastor, who sends them a useful and cheerful message, whether they are members of his congregation or not. Where they have no church connections he sees to it that members of the church also make a call.

10. In a small town which has a small hospital, the young people go to the wards at nine o'clock on Sunday morning for a fifteen-minute song service, distributing church-school papers to all patients.

11. Why not try a brief song service on the hospital steps some week-night evening, distributing little "penny Gospels" to the patients?

12. A women's organization appointed a widow with some leisure to write notes of condolence, congratulation, or cheer to the people of the church who might appreciate them. These letters are called "Grace Notes" and

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are signed, not by the widow but with the name of the organization. Extend this service to the unchurched and imagine the result in friendliness.

13. A Lutheran pastor used his bulletin to announce the needs of unemployed men, together with their qualifications. No names are mentioned but those who can assist are asked to confer with the pastor.

14. A blackboard in the hall will serve the same purpose.

15. Idle men in one community were enlisted in a "relief crew" to do repair work about the homes of sick and aged folk who could not afford to hire such work done.

16. Unemployed men were invited to use the church basement as a workshop where they might repair furniture and do other odd jobs. They found work benches and tools awaiting them. Members of the church sent in articles to be repaired and called the church office for men to help about their homes.

17. An orchestra was recruited from among the unemployed in one community. Free instruction was provided, and this recreation did much to help maintain the morale of the men.

18. A "Magazine Pool" was arranged in one small church, by which the unemployed who could not afford their usual magazines were supplied from the stores of their more fortunate neighbors.

19. A series of "Good Times for Hard Times" was promoted in a village church for the purpose of keeping the spirits of the people up during the depression. No one was allowed to come in good clothes and all talent was supplied by the home folk. No refreshments and no charges.

20. A large city church maintains a regular employ-

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ment agency. Every person asking for work is investigated, and the prospective employer is furnished with the facts as to the need for work and the moral character of the applicant. No charge is made for the service, and more than sixteen hundred jobs per year are filled. A mailing list of two hundred employment managers is maintained, and once per month a letter is sent listing those who are seeking employment.

21. One pastor, in preparation for his Labor Day message, went out and worked at hard labor in a factory for one month in advance, gathering information and contacts with his fellow workers. This plan would not be fair in seasons of unemployment, but it has great possibilities otherwise.

22. When Simpson Methodist Church, Minneapolis, was dedicated, a complimentary dinner was extended to all workmen who had been employed on the building. An appropriate program was planned and the good will that developed between the church and labor was considerable.

23. A Chicago pastor trained his people to invite strange young people home to dinner with them on Sunday. The church secretary arranged the appointments, and a great work for the lonely was accomplished.

24. A certain pastor's wife makes it her habit to invite all the women of the congregation living alone to bring their dinner to the parsonage once per month. The "Lonely Ladies League" reports some wonderful good times.

25. One pastor made all members of the church "unknown friends" of each other. On the first Sunday of each month everyone present at church signs a card. These cards are then redistributed and each

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V person assigns himself as an "unknown friend" to the one whose card he holds for that month. The result has been a wonderful spirit of fellowship developing within the membership, for each unknown friend undertakes, during the month, to show special kindness to his "friend."

26. A Kansas pastor arranges for a Thanksgiving dinner at the church for "all who have no other plans." Each brings his own dinner and an appropriate program follows the meal.

27. A church in a student center holds a weekly function known as "Friendly Friday Night." A committee prepares games and refreshments. A charge of ten cents is made to cover the costs.

28. The "Social Secretary" of a church of two hundred members arranged a series of dinner parties within the membership. Six homes were open each week and guests invited. By careful management every member of the church had an invitation. This developed a fellowship.

29. An elderly couple in a great city organized a "Lonely Club" for widows, widowers, and elderly unmarried people.

30. Serving tea and wafers after the evening service as a method of finding strangers and lonely folk has been very successful with one congregation. A committee moves about through the crowd helping folks find friends. The pastor stays at one post where folks can find him.

31. Union Christian Church, of Saint Louis, has an interpreter on the platform to "sign out" the service for any deaf and dumb in the congregation.

32. For several Sundays previous to Christmas a great manger stands at each door of a certain city

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church, to receive the gifts of food and clothing for the poor.

33. The "Sunshine Circle" meets once per week during the winter season to repair garments which are distributed to the poor.

34. The "Little Mother of the Poor" presides over the sewing room in a great church, supervising and instructing poor mothers as they repair the garments that have been gathered up from the homes of the congregation. Two or three women of the congregation always assist, creating a fine spirit of fellowship.

35. Every doctor, lawyer, dentist, etc., in one church is pledged to the pastor to give professional services to members of the church who are unable to pay, at whatever rates the pastor thinks are within their ability to pay.

36. An "Automobile Association" composed of those who are willing to take people to church has been organized in several congregations. The slogan of the association is "No empty seats."

37. Volunteer cars are at the disposal of a deaconess, who calls upon her helpers to take her to the homes of shut-ins, for afternoon calling, etc.

38. Six women in one church give one afternoon each week, with their car, to the church visitor.

39. A pastor successful with young people makes it a rule to send a letter of congratulation to every high-school graduate at Commencement time. Some years he has invited the entire class to his home a few weeks before Commencement to meet the president of the denominational college. Another pastor arranges a party for the graduating class and spends a part of the time in counseling with them concerning their future plans.

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40. A mid-Western church serves a New Year's dinner to newsboys. The dining room is made festive and a prominent business man is brought in to give a short talk.

41. A Presbyterian pastor in a country town extends a reception to all young people of the community who are going away to college. On the eve of their departure he has an opportunity to offer a word of great importance.

42. A Disciples Church in Nebraska held a reception for all the public-school teachers, thus providing an opportunity at the opening of the school year for parents and teachers to become acquainted.

43. Many churches hold a reception at Christmas time for all students who have been away at college.

44. At least one church holds a memorial service each year for all persons in the community who have died during the year. By remembering the sorrows of the unchurched, an approach is made to the home that cannot be equaled in any other way.

45. Much good can come from a conference between the preachers and the school teachers of the community, some time during the early fall. Perhaps a schedule can be worked out by which the church can get a little more of the time of the young people.

46. A monthly conference between the preachers and the charity workers of a community is extremely valuable.

47. The pastor of a great city church makes it a rule to meet with the police captain of his district at regular intervals to discuss cases.

48. The preachers of small cities and towns will find it profitable to hold occasional conferences with town mayors and other city officials.

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49. Perhaps an occasional conference between the preachers and the managers of commercial amusements would help somewhat.

50. A men's Bible class can act as an intermediary between workers and employers before the strike occurs. Let them organize a forum in which each party expresses his grievances and comes to some understanding of the other's viewpoint.

51. A class in a town of five thousand has a working agreement with a judge by which boys who get into the hands of the law are "brothered."

52. Another class, during a season of unemployment, organized a soup kitchen in the church basement. Vegetables, soup bones, etc., were solicited, and a bowl of soup and a quarter of a loaf of bread were given to every man who applied. Thousands of such meals were served in a small city of fifteen thousand.

53. A mixed class of men and women in a town of ten thousand goes to the city jail every Sunday afternoon and holds services.

54. In another class there is a committee which makes a visit to the jail but attempts no formal service. They visit, exhibit a kindly spirit, leave fresh magazines and "penny Gospels."

55. A group of young people in a small town has assumed the task of keeping the jail supplied with good reading matter. They do not deliver it to prisoners in person, but leave bundles of magazines with the sheriff. Each magazine is stamped with a rubber stamp which announces where it came from.

56. A Baptist pastor found that many callers came to his back door because it was the preacher's house. The expense of caring for these many callers was considerable, and some of the people of the church fur-

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nished his wife, each month, with money to pay for the food. It was called the "bacon-and-egg fund."

+ 57. In an effort to make his young people more valuable to their employers and to themselves, an alert pastor organized a class in public speaking and trained them in making sales talks, presiding over meetings, etc.

58. In the same church an experienced secretary organized a class for young women called the "secretary's class." She undertook to train them for work as private secretaries, etc.

59. An art class was organized in the same church by a young art graduate for the benefit of housewives who wished to beautify their own homes.

X 60. A typewriter exchange loaned a pastor thirty old machines for the use of young people in the church who were studying typing. A professional stenographer taught the class.

61. A church in a student district outfitted a room where young men might press their own clothes, with the use of electric irons, etc. A rather aged woman volunteered to mend clothes for the boys. This developed into a profitable employment for her.

62. A church in a rooming house district keeps a record of all desirable rooms rented by families of the congregation. This list is available to young people seeking accommodations and has been a powerful agency in helping young country folks to find themselves in the city.

63. Every piano in one church is available for practice purposes to the young people in the rooming houses thereabout.

64. The noon-hour shop meeting is an unusual opportunity for presenting a real message to workers. Religion is the most popular subject so long as it is not

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controversial. Organize a committee of the men and put arrangements into their hands. Invite other ministers to assist.

65. Invite the spokesman of the strikers and the spokesman of the employers to present their side of the case in a public meeting during a period of labor trouble. Use the church for the meeting.

66. Organize a class in the study of labor problems. Have it conducted by an experienced social worker. Have representative workers address it. Let the church people know what the laborers are thinking about.

67. Dr. R. H. Brown, of Des Moines, Iowa, invited a prominent local politician to speak from his pulpit on the theme, "If I Were a Minister." Doctor Brown replied the next Sunday on the theme, "If I Were a Politician." Similar services could be held with the theater owner, labor leader, employer, etc., speaking.

68. The Rev. Will Downing, a Methodist Episcopal minister, issued an invitation to the two candidates for mayor, saying that the one elected was to speak on the theme, "What a mayor has a right to expect from the church," and the preacher was to speak on the theme, "What the church has a right to expect from the city government." This is an excellent way to commit a new administration to moral issues within the city.

69. Saint Paul's Methodist Episcopal Church, of Chicago, holds an annual service for nurses who come to the hospitals near by to take up training.

70. The pastor of Saint Paul's was accustomed to go to one of the great hospitals and hold a service for the nurses who could not get to the service on account of Sunday duty.

71. Dr. Christian F. Reisner, of New York City, has held several services for the "White Wings" of that

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city—the men who sweep the streets. The appreciation of these men is very touching.

72. In a Michigan city in which a famous eye specialist is located many strangers arrive for treatment. Others come with them to be near when operations are to be performed. A pastor has organized "Company Eye," and holds regular services among the patients and their friends.

73. In Springfield, Missouri, a service is held at two o'clock in the morning for the night workers. They come in their overalls, furnish their own music, etc., and as many as two hundred have been in attendance. By making it a service of and by workers it has succeeded.

74. A group of young men were encouraged to form an "economics club" for the study of current economic problems under a young university professor.

75. A similar club known as the "Current Events Club" was organized by a newspaper editor.

76. A "Cosmopolitan Club" was organized among young people for a study of international politics. They invited foreign students from a nearby university to address them.

77. One of the Chicago Y. M. C. A. organizations is "The Senate," a debating society organized on the basis of the United States Senate and discussing topics of the day.

78. Why not organize a group of young men into a city council to discuss local issues? Let them frame ordinances, debate them, etc., just as the city council does. An enormous amount of information will be gathered up.

79. The Friday Night Forum is an organization for the purpose of arranging discussions of popular interest.

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A question period follows the address. Make it a community affair, without dues or membership.

80. A group of men's Bible classes arranged for a series of interclass debates which were very interesting and developed great interest outside the classes.

81. Street meetings on Sunday nights, using a young people's choir, will reach many who would be otherwise untouched.

82. Simpson Methodist Episcopal Church, Minneapolis, collects one hundred dollars each Children's Day, as a loan fund for students of the church who need help with their college expenses. The money is put into the hands of the board of education of the denomination, but the local congregation nominates those to receive the loan.

83. A group of young women in a factory town undertook to arrange a pageant among the factory workers. Twenty different nationalities presented the most characteristic thing of their country. It was a gala occasion and the whole town united to pay tribute to the foreign worker. The talent revealed was amazing.

84. In Oak Park, Ill., there is a unique organization known as "The Borrowed Time Club," membership being limited to those persons more than seventy years of age. The entire program is in the hands of these elderly people and meetings are held in the afternoon.

85. The pastor of a church in a harbor town holds services for the sailors on incoming and outgoing boats. His choir and orchestra assist.

86. A shrewd pastor appointed an "Inspection Committee" of eleven persons entirely outside any church to inspect the church, study the church school, attend the services, etc., and then bring in a report to the entire

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congregation at an evening service. The appreciation voiced by these "outsiders" was very strong and made a deep impression on the unchurched of the city.

87. Why not have such a report made by the chief of police, county attorney, local judge, superintendent of schools, the big factory owner, etc.? Most people are astonished to discover how much the church is actually doing.

CHAPTER III

THE MINISTER AS A MANAGER

THE hope of Protestantism is the voice of prophecy in the pulpit. He who stands before a congregation to preach in the name of Jesus Christ should be an expert in spiritual matters. Above everything else he should be able to interpret the significance of spiritual facts and train his people in understanding spiritual laws, that they may achieve independence of mind and spirit through their mastery of life. No expertness in anything else will atone for dullness and spiritual impotency in the pulpit.

No preacher can hope to solve problems of which he is unaware for people he does not know. The best pulpit preparation, therefore, is pastoral visitation, for the most helpful sermons are born of human hearts, not books. Only by patient pastoral work can the preacher know the problems of his people or the mind of those who have come into the fellowship. Before he can preach helpfully about sin he must know something of the community sins and be able to identify the community sinners. Real pastoral visiting should be a spiritual invoicing of the community.

Space limits, however, will not permit the dis-

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cussion of all the clergyman's responsibilities. Our chief concern is a study of his ministry as a manager of men and an organizer of the forces of the church which are available for the task of setting up the kingdom of heaven.

The sin of which the preacher is most frequently accused is laziness. To the average layman much of the minister's work seems like recreation. But the sin of which the preacher is more frequently guilty is the sin of overwork—he does so much that the people of his church ought to be doing. He teaches the men's Bible class, leads the orchestra, acts as Scoutmaster and general business manager for the church. His wife sings in the choir, presides over the Ladies' Aid Society, and supervises the Junior League. The son of the parsonage is the church janitor, plays in the orchestra, and teaches in the Junior Department of the church school. The oldest daughter plays the piano, heads up the Young Women's Missionary Society, has charge of the Primary Department, and arranges the Epworth League socials. When the preacher moves away, he takes the working organization of the church with him. The real test of a minister's efficiency is not always what he does, but what he leaves for his successor to begin working with.

Of course the preacher is responsible for the work of his church. The community holds him

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responsible, the membership expects him to do it, and the denominational leaders rate him by the statistical tables he submits. If anything is accomplished, he gets the credit. If nothing is done, he gets the blame. If the church has a community program, he must prepare it or select others who are capable of preparing it. If the church has a vision of its task, that vision is usually born in the soul of the preacher. If the church wages war against community sin, the preacher is usually in the forefront of the battle. The very nature of his office makes it necessary for him to do the work or assume the leadership by directing other people in doing it.

The most effective clergyman is the minister-manager. To him the members of his congregation are the forces he has at his disposal—the capital he has to invest for the Kingdom. He must deploy them in such a fashion that they may produce the largest dividends. He must know their fitness in order to put them at work where they will produce most and be happiest. If they are untrained, he must train them until they are effective. If they are unwilling, he must persuade them. If they are timid, he must lead them. If they are discouraged, he must inspire them. Successful managers of men have suggested the following plans:

1. The Rev. Elwood Rowsey asked his people to

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answer the question, "What is the most important task this church should undertake this year?" Replies were limited to two hundred words. A committee appointed by the pastor studied the replies and submitted a report. Several replies were read each Sunday through a period of several weeks. Awards were offered for the best suggestions. Out of these suggestions a church-year program was developed.

2. A large Methodist Episcopal church has a permanent committee which meets once every few months to study the church's program and outline objectives and plans for several years in advance. This "Planning Commission" has rendered an extremely valuable service in forecasting needs and anticipating congregational changes.

3. An Iowa pastor appoints a nominating committee to receive nominations for membership on the governing board of the church. This committee is bound to submit all such nominations. Thus there can be no charge of partisanship in choosing board members.

4. The great Hennepin Avenue Methodist Episcopal Church, of Minneapolis, has a form contract which is signed by the church-school board and all teachers and officers. Violating of the contract means a forfeiture of position.

5. Why not have members of the church board sign contracts covering such matters as loyalty, attendance, etc.?

6. An Ohio pastor sends a letter of congratulation to each officer of every society upon election. A service of dedication is held soon after election at which time they take a vow of loyalty.

7. Another preacher makes it a rule to hold an installation service for the officers of every society and

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organization within his church. This affords an excellent opportunity to impress upon officers the importance of their responsibility.

8. "If a committee is worth appointing, it is worth requiring a report when the work is done," is the rule of a very successful pastor who directs an intricate organization. Nothing is more discouraging to laymen than to do work and never get a chance to report.

9. Immediately after the annual meeting of organization the pastor should have a personal interview with the chairman of each committee, explaining to each the proposed program of his committee for the ensuing year. The chairman should be "sold" on any plans the pastor may have before a meeting is held with the whole committee. Following the interview with the chairman a meeting with the committee should be held as soon as possible in which the responsibility for the work should be laid upon the individual members. It should be plainly stated that they will be held responsible for any failures.

10. It is fatal to enthusiasm to delay action for a long time after the appointment of any individual or committee to a job. A committee should never be appointed until needed, and then should be required to give immediate attention.

11. The failure of many committees is due to the fact that they are not seriously charged with the responsibility of their task. One pastor says that he always takes a moment at the time of appointing the committee to say: "Now, this is our committee. If they do not do this work, no one will. If the work is not done, the whole church will be penalized. It is therefore a sacred trust that has been given to you. Failure will not be excused."

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12. Each committee should have a secretary who will inform the pastor of all actions taken and all plans laid during his absence from committee meetings.

13. Mention of meetings of committees should be made in bulletins or parish papers. It gives the impression that the work of the church is being cared for by the people. It also lends an impression of importance to committee membership.

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✓
14. The Rev. Leonard Birkin, a Colorado pastor, organizes the heads of all departments and major committees into a "Pastor's Cabinet." This cabinet meets with him monthly in a meeting apart from board meetings to co-ordinate activities and discuss programs.

15. Ask all societies to submit their program for the year at the beginning of the year. This will require them to have a year's program, and it will also enable the pastor to clear the schedule of conflicts.

16. The Rev. Halladay Woods, of New York State, makes up a complete schedule of all organizational programs and publishes the same in a little handbook that is supplied to all members of the church.

17. To get the opinion of his congregation one pastor sent out a postcard to all members listing seven major needs of the church and asking them to check those which, in their opinion, were most pressing and required immediate attention. This set the congregation thinking about the church's problems.

18. A rural pastor submitted a list of forty problems, asking them which were of the greatest trouble to them and which were the ones upon which they most desired to hear him preach.

19. Dr. Harry P. Dewey, the famous Congregationalist, submitted a list of twenty sermon subjects and asked for preferences. He then preached a series of

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six sermons on the themes getting the highest number of votes.

20. Still another preacher asked his people to submit lists of Scripture passages that they found difficulty in understanding. He took three minutes each Sunday morning in which to explain one such. This plan offers a great teaching opportunity.

21. The late Dr. William E. Barton used his summer vacation for outlining his year's program. He listed texts, sermon subjects, Scripture lessons, subjects, germ ideas, etc. His planning book became a mine of workable ideas.

22. On one church record one will find a gold star after the name of each person who is active in some office or on some committee. Once a month the pastor goes through the records, in an effort to put each "unstarred" member at some task.

23. The Sixth Avenue Baptist Church, of Tacoma, Washington, has a "point system" for the purpose of preventing a few individuals from carrying more than a reasonable share of the church's work. All offices and tasks are graded and no person is allowed to hold offices aggregating more than a certain number of points.

24. A new pastor coming to his field announced that it would be his policy to assume (1) that all members were willing to work, (2) that they expected him to put them to work, and (3) that he was going to ask them to permit him to assign them to the tasks where they were most needed. He explained that it might be necessary to choose between two people for the same task, in which case he would choose the one who could be assigned to the work without weakening the forces somewhere else along the line. This method saved him from serious trouble in two cases in which he had

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to displace workers who had held positions through long terms.

25. All societies within a church which expect to engage in money-raising plans should come together and plan their program in co-operation. This will eliminate some embarrassment and occasional hard feelings. It also requires the organizations to think their problems through well in advance. It also corrects some hit-or-miss methods of raising money.

26. Every pastor calls upon people who are not at home. One pastor printed a card saying: "Sorry I missed you. I called about —— o'clock and you were out. Please let me know when you expect to be in." The card is then filled in, signed, and dropped into the mail box. The effect in many cases is almost as good as a call.

27. Another pastor has a cheerful message printed on a card which is inserted into a slit in his calling card.

28. A church secretary scans the daily papers for mention of the people of the congregation. These items are clipped and laid on the pastor's desk. He then gives immediate attention, either by call, phone, or letter.

29. A card index of the entire membership, listing birthdays, wedding anniversaries, etc., is part of one church office record. Each week the pastor mails out cards of congratulation, etc.

30. One pastor makes it a rule to send out letters of congratulation on all wedding anniversaries. This thoughtfulness has done much to keep young couples loyal to the church.

31. Clip the obituary record from the paper and paste it on the church record. This will save much valuable data.

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32. In cities the local credit exchange can give much help to the average minister in correcting addresses and locating lost members.

33. Once every three months the secretary of a large church puts out cards in the congregation asking for changes of address.

34. One church discovered that the police were able to give information on changed addresses when all other sources failed.

35. The following "hints to dictators" were worked out by a secretary and her chief:

1. Get ready to dictate before the stenographer comes.
2. Dispose of all dictation at one time if possible.
3. Treat a dictation period like a conference. Stick to business.
4. Dictate clearly and at an even rate of speed.
5. Cultivate the habit of thinking ahead.
6. Give the original correspondence to the typist to save mistakes in addresses, spelling, etc.
7. Encourage the stenographer to ask questions if she does not understand.
8. Don't let your dictation fall behind.
9. Dictation is team-work. Get your stenographer's suggestions.

36. A clever Methodist preacher makes it his habit to call on every man in his congregation at his work. He says he can learn much about a man's usefulness by watching him at work.

37. Make sure that every individual who takes an office understands in advance exactly what responsibilities the office involves.

38. A quiet, but discerning pastor said that he asked

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every society to allow him to sit in with the nominating committee and help pick officers and nominations. He says that he has saved, in this manner, some expensive duplications and has been able, in some cases, to save workers from taking office in one society when he needed them worse in some other branch of the work.

39. The pastor of a great church with many societies arranges for three committee meetings for the same evening. By scheduling them to begin their meetings at thirty minute intervals he is able to spend a half hour with each, moving from one to the other.

40. If one of your workers is slow in replying to an inquiry, send him a carbon copy of the initial letter with a penciled note asking for immediate action. This is better, even, than a second letter.

41. Give every society a chance to make its annual report public. This can be done either through the bulletin, parish paper, or pulpit announcement. Hard work is entitled to full recognition.

42. Public installation of officers and workers helps impress them with the importance of their work.

43. A city church with more than fifty organizations within its membership uses a portion of time in the morning service on a convenient Sunday for a recognition of all officers in all societies. It makes a good impression on the congregations to see several hundred workers stand in their places and take new vows of loyalty. It also shames some who are not working.

44. Where the custom of the church will permit, try having all members of the church recite the membership vows with the new members being received.

45. In one church the people are required to take their membership vows anew each year.

46. A Nebraska church issues a "Membership Card"

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each year to all those members of the church who have met certain standards.

47. One young pastor asked the people to suggest things that ought to be done about the church. The lists that came in included everything from furnace repairs to prayer meetings. Two hundred and fifty suggestions were made, many of which were of great value. When all lists were in, those tasks that could be undertaken at once were set upon. The result was a church put into spick-and-span order in short time and many spiritual enterprises begun. By getting volunteer labor there was almost no expense.

48. List each week in the bulletin certain things that need to be done and call for volunteers. Anyone is more loyal to an institution in which he has invested some effort.

49. A "Credit Card" was suggested to be presented to each member of the church engaged in some official responsibility. Such a card is carried with considerable pride by many people and in a few cases has been helpful as a means of identification.

CHAPTER IV

THE BOARD OF DIRECTORS

THE church is a spiritual endeavor which, to be successful, must be organized on business principles. It does not represent a private enterprise, for no church belongs to any individual—not even to the preacher or to the “leading layman.” It is not even a partnership, but has all the characteristics of a stock company except that its shareholders do not exercise authority according to financial contributions. Each member shares in responsibilities, contributes whatever he has of talent or spiritual interest, and has a right to share in the benefits.

The official board of the church bears the same relationship to the membership that the board of directors of a corporation bears to the shareholders. Because the church represents the highest aspirations of the people who make up its membership, and because of the high esteem in which its ideals are held by the community, a place on the official board of any church is a sacred trust of great responsibility. Members of the board, by their official actions, express the corporate conscience of the church. Such actions are not to be taken easily or carelessly.

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The secret of a successful church is a working and thinking official board, one that is composed of men and women who understand the spiritual problems of the membership and community, one that is willing to give the time and effort necessary to devise a program that will meet the problems, and one that will execute the program once that it has been adopted.

In a church as nowhere else the principle of democracy should govern the selection of members for the board. Anything that defeats democracy is fatal to the spirit of brotherhood. All groups within the church should have representation, that the interests of all may be conserved and that the battle against evil may be pressed on all fronts.

There is no room on a church board for purely ornamental members—those who contribute nothing to it but a famous name. Better a working group of inconspicuous people than a board of famous idlers and useless celebrities. Attendance on board meetings should be insisted upon, and membership on the board should be conditioned upon active participation in the work of the church and an active sharing in the responsibilities of the board. Furthermore, it should be understood that the members of the board will take the lead in executing any plans that are adopted by that body. The minister should be able to feel that the board,

above all others, can be depended upon to execute orders.

All policies of the church should be the result of official sanction by the board. The personal opinions of the pastor, or of any powerful group within the board, should never be allowed to determine the policy of the church without the approval of those who have been appointed to represent the opinion of the congregation. The wider the approval given to any policy, the greater are its chances of success. In every instance the membership should be fully informed of any policy the board has adopted. In this way only can the board give an accounting to the stockholders.

It frequently happens that consideration of financial problems so absorbs the interest of board meetings that little attention is given to the spiritual administration of the church. It is a firm conviction with the writer that this is a reversal of the rightful emphasis and explains the low tide of spiritual interest and bewildering financial problems faced by many churches. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" is good advice for official boards. Let the spiritual welfare of the people be guarded and promoted and the financial problems will be solved automatically. The board meeting should be one of the most sincerely spiritual meetings in the whole month.

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The responsibility for spiritualizing the board meeting rests squarely upon the presiding officer—usually the pastor. He guides the proceedings, introduces the major items of business and is at all times in a position to mold the mood of the meeting. If he presents the spiritual state of the people as the major concern of the discussion, that is the business that will be attended to. If he allows it to run off into financial wrangling, the congregation inevitably suffers.

The first essential for a successful board meeting is a regular time for assembling. No matter how small the congregation, its official board should meet regularly. Many small churches never hold any board meeting, which may, in part at least, account for the fact that they are small. No pastor can expect the enthusiastic support of his people for a program in the formulation of which they have no voice or opportunity for approval. No preacher knows enough about the spiritual needs of his people to proceed entirely without advice from them.

It is the responsibility of the official board to set-up the year's program for the church and enlist the membership in an honest effort to make that program a success. Such a program involves the adoption of certain definite objectives, or goals, and an outline of methods calculated to attain these objectives. One reason why some churches

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never arrive anywhere is because they never set out for any goal.

The responsibility for preparing this program will fall, eventually, upon the preacher as the general manager of the institution. He knows the field, the people, and the needs. The church employs him, presumably, as an expert in spiritual matters and has a right to look to him for leadership. The successful pastor is one who keeps thinking about two years ahead of his people. He, therefore, must be prepared to offer to his board a complete program for activity and advance in all departments. This program may represent his own thinking, or it may represent numerous conferences and the accumulated opinion of departmental leaders, but it should include all the major objectives for the year's endeavor.

Having submitted his program for approval, let the pastor be prepared to defend it with facts and estimates in the board meeting. Or, better still, let him enlist the assistance of departmental leaders in its defense. In the final vote he may not be able to secure a complete indorsement. Minor details may be altered, or even some cherished objective discarded, but if he proceeds good-naturedly to make a success of all that which has won approval he will win the loyalty of his board and larger success may be his subsequently.

Having adopted the program, the board should

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then be organized to put it into action. The work must be departmentalized and standing committees appointed with continuous responsibility. Leaders should be chosen for their fitness, not for their own personal prestige. From this time on the rights of the work are superior to the rights of any individual.

1. Postcard announcements of the monthly meeting are mailed to all members on Saturday, reaching them on Monday, reminding them of the monthly meeting.

2. In the same church the board has adopted a rule that any member absent from board meeting three times in succession without excuse forfeits his membership on the board. The average attendance is about seventy-five per cent of the total membership.

3. In another church the members of the board are required to sign an agreement that they will attend the meetings regularly before the board will elect them to membership.

4. Membership on the board of a church which emphasizes its young people's work includes five young people representing youth. They are elected to represent the young people by the various young people's societies.

5. The pastor of a Methodist Episcopal church invites the congregation to submit nominations for board membership. Where he can appoint, according to the rule of the church, he makes it a rule to appoint those thus nominated.

6. Something similar to a primary election is held in one congregation, by which memberships on the governing bodies are determined. Ballots are distributed and a board of tellers appointed. The final list may

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be appointed by the pastor from among the high votes, or an election held with ballots cast for choices from among those nominated by the "primary."

7. One pastor who appoints his officary makes it a rule to see each person he proposes to nominate and secure his consent to serve if elected. They are then asked to give assent to a series of questions as to faithfulness and loyalty, and this affirmation is reported to the board.

8. In one church the board members are asked to sign a pledge of loyalty. It is drawn in the form of a contract.

9. In one large church the new board members are asked to be present on a certain night, and there, in the presence of the board, make a public vow of faithfulness to the work of the board.

10. Once every year the official board of a town church is asked to sit in a section of reserved seats and be inducted into their office in the presence of the congregation.

11. The names of committee chairmen should be published and the congregation trained to take up matters in their departments with the chairmen before bringing them to the pastor. This will dignify the matter of holding official responsibility.

12. Simpson Methodist Episcopal Church, Minneapolis, has an impressive service in connection with the inauguration of a new pastor. On the occasion of his first service he is escorted to the pulpit by the president of the board of trustees. There the two remain standing as the official board (120 members) marches in and takes seats in a reserved section. With the board standing in token of loyalty, the president of the board presents to the new pastor the key to the church and to the study.

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13. Much time in board meetings is wasted because there is no plan for the meeting. One pastor tried having a mimeograph list of all items of business to be transacted placed in the hands of each member as he arrived. Seeing what was ahead, the members were not inclined to waste time talking about nonessentials. +

14. A small-town pastor secured the same result by listing items of business on a blackboard.

15. In another case the various items were listed and put into a letter which was mailed out in advance of the meeting. This also had the effect of stimulating attendance, for almost every member would see some item on the list in which he was particularly interested.

16. One businesslike pastor calls the roll of all committee chairmen at the beginning of the meeting asking them if they have any matters to present. They merely state the question they are to bring up, without offering any comments. Discussion occurs later, after the board knows all the matters that must be passed upon.

17. A regular order of business will always economize time. Such an order should include some report from the chairman of each standing committee.

18. A pastor without a secretary to prepare mimeographed letters or orders of business can save time by using the first few minutes of the meeting to outline the items of business that must come up for discussion. This will start the board thinking, which is, in itself, a valuable thing to do.

19. In a city church the official board was assigned responsibility for the pastoral care of the membership. Each official was given a certain number of the membership upon whom he was expected to call once each quarter. Report blanks were furnished him and at each board meeting the roll was called and each mem-

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ber was expected to report the number of calls made during the month. This plan holds enormous possibilities.

20. To save the time involved in a roll call it may be wise to circulate a sheet upon which those present are able to sign their names. Prepare a chart at the close of the year showing attendance of all members. Honor those with exceptional records.

21. When the Rev. Ralph Walker was installed as pastor of the Euclid Baptist Church, of Cleveland, invitations were sent to a large number of the public citizens of the city inviting them to participate in the services. This is something of a departure from the reception extended by the membership and confined largely to the membership alone.

22. When Dr. George Mecklenberg occupied the pulpit of Wesley Methodist Episcopal Church, Minneapolis, the first time, a committee from a neighboring congregation appeared saying that they had been commissioned by their church to bear greetings to the new pastor and his people. A delightful little address of welcome by the chairman and the presence of the friendly visitors made a deep impression. The official board of the neighborly church had planned it as a surprise.

23. A committee of the board of one church meets with the pastor for a few minutes of prayer before the opening of each service.

24. The prayer chairman of another board arranged to have three prayers by members of the board as a part of the worship service each Sunday morning. This was a regular feature which did much to inspire the people with the belief that their own leaders were under the burden of the work.

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25. An Ohio Baptist church arranges for a "retreat" for the officials of the church at a quiet inn some forty miles out of the city. A conference is held in the afternoon and another in the evening with a third on Sunday morning, very early. The entire party arrives back at church in time to take their places in the morning services.

26. The "Knights of Labor" is an organization among the official members of a small city church. One evening each month they meet at the church for dinner and spend the time following in making repairs about the building.

27. The official board is responsible for the care of the church property. In one church, therefore, cards are posted above each electric switch, giving the rules for the use of lights throughout the building.

28. In a church where daylight projection of pictures is desired it is possible to make screens for the windows out of building board. By cutting the screens the exact shape of the window and holding them in place with screen "buttons" the room can be darkened easily and without confusion.

29. Palms for decorations are expensive and hard to keep. A suburban church purchased several palms and left them in the care of a florist. He delivers them at the church when they are needed, but cares for them at other times for the use of them when they are not in use at the church.

30. A small, low truck was built by a couple of members of the board in a Vermont church for trucking the tables used in the dining-room. With rubber wheels, ball-bearing, the truck is easily handled, and, when loaded with tables, is run into a little "garage closet." This arrangement makes it possible for the

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women to set up the tables for dinners without calling in extra male help.

31. The First Christian Church of Plymouth, Pennsylvania, divides its official board into the following committees, with the duties of each defined as follows:

SPIRITUAL—Spiritual life of the church, attendance at services, arrange for communion services, supervision of church music, baptisms and baptistry.

FINANCE—Oversight of finances, annual budget, systematic accounting, audit, statements, receipts, expenses, monthly and annual reports, stewardship, special raising of money.

PULPIT SUPPLY—Providing supplies during pastor's absence and canvassing of candidates when a new pastor is to be secured.

MEMORIAL—Record of deaths, floral tributes, resolutions of sympathy.

PROPERTY—Care of church property, janitor service, insurance, use of church building, equipment and hygiene.

PUBLICITY AND ADVERTISING—Study church publicity, signs, and public notices, church bulletin, denominational paper.

HOSPITALITY—Ushers and collectors, data on guests and visitors, attendance records, comfort of congregation, guest book.

WELFARE—Care of poor and needy, employment, distribution of relief.

RELIGIOUS EDUCATION—Co-operation with church school, delegates, etc.

RECREATION—Oversight of recreational activities, clubs, etc.

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MISSIONS AND BENEVOLENCES—Arousing interest in missions, raising funds, budgeting gifts, etc.

32. The communion services are the occasion for taking a collection for the poor in some churches. A committee of the official board should be made responsible for the disbursement of these funds.

33. In some cases it pays to mail to each member of the board a report of the board meeting's actions. This keeps absentees informed of official actions.

34. A church that publishes a parish paper should make a monthly report of the Board's actions to the people.

35. A "Boys' and Girls' Work Committee" of the official board can render a splendid service by supervising all children's activities outside of the church school.

36. A committee from the board known as "The Pulpit Committee" in First Methodist Episcopal Church, Saint Paul, passes on all questions of who is to be admitted to the pulpit of that church either for the presentation of causes or for the solicitation of money. This has saved the pastor many embarrassing situations.

37. A "Staff Committee" is organized in a church that employs a large staff of workers. It is the business of this committee to arrange vacations, supervise the organization of the staff, see that working conditions are satisfactory and adjust any differences between staff members which they cannot settle between themselves.

38. "The Missionary Education Committee" of one board supervises the missionary educational work throughout the entire church, with the exception of the women's societies. This is a great service.

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39. If the church building is used for outside purposes, the rate of rental should be fixed by official vote of the board and a printed schedule left with the church secretary, pastor, and chairman of the "house committee."

40. The responsibility for granting permission for use of the building for any purpose outside of the regular activities should be definitely fixed by the board. It is seldom wise for the pastor to take responsibility in this matter.

41. One official board meets for its regular monthly meeting around the dinner table. Various committees are assigned to different tables and discuss committee business for the first hour, the pastor moving from one table to another as he may be needed. The second hour is used for general discussion.

42. The official board in a growing church elected two of their members to assist the pastor in receiving new members. It produced a good impression on the people to have laymen extend them a welcome.

43. An effective reception service can be made by having laymen administer the vows of membership. This increases the idea of a fellowship.

44. Assign some member of the board to call upon each new member during the week following his reception into the church. An "official visit" is worth much more even than a pastoral call which is accepted as the expected.

CHAPTER V

MAKING ASSISTANT PASTORS OUT OF LAYMEN

THE exacting demands of the modern church are such that no conscientious preacher ever goes to his rest at night with the thrill of knowing that his work for the day is done. There is always a book waiting to be read, a little more work on the sermon that ought to be done, at least one more call that should have been made.

The most tragic sin of the church is the careless way in which it squanders its preachers. It asks them to come to their tasks with an exalted enthusiasm, spend expensive years in intensive training, and then puts them at work which a twelve-dollar-a-week typist ought to be doing. Of course no sincere minister is ever too proud to assume plain tasks, but the church presumably expects him to do a spiritual work, and even in the smallest churches this work is big enough to engage his every waking moment to the full. No preacher is "too big" for his place. The smallest congregation in the land offers the "biggest preacher" more than he will ever be able to do. To ask him, therefore, to spend his time in janitor services means that spiritual tasks must be left undone.

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Every preacher needs help. No man is able to do all the work of any church unaided. Comparatively few churches are able to employ assistants, and good ones are hard to find. Most of them anticipate the day when they will be in charge of congregations and look upon their assistantships as temporary stepping-stones. The solution of the problem is the employment of laymen. A good sales manager does not go out and get all the signed orders. He instructs his salesmen and inspires them to go out and get business. That minister is the most efficient who trains the most people in the tasks of the church and then puts them to work.

There is no mystery about church work. The people in the congregation are exactly the same sort as those with whom we all deal six days a week. They respond to the same psychological suggestions. If a layman is successful in his daily work (and there is no talent that cannot be invested for the Kingdom) he can be trained to do church work successfully. An analysis of the church's program reveals the fact that there is only one task to which the layman cannot be assigned regularly—for which he cannot be given complete responsibility. That task is preaching. This is the minister's unique responsibility. Even in this the layman can occasionally share, but certainly everything else is his.

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Professor Whiting Williams says that the dominating motive of men is "the wish for worth," the longing to feel that they are essential to something, important to someone. To achieve this feeling of importance men will endure fatigue, suffer pain, and toil interminable hours. The church that admits people to membership and gives them nothing to do cannot hold their loyalty long. To be left idle gives the impression of being unappreciated. To be employed is to be loyal.

Scan the church records and discover the significance of unemployment. It is the inactive members who are delinquent in their church pledges. They are the ones who do not give to missions, subscribe for the denominational paper, come to prayer meeting, rally in the hour of emergency, or attend services regularly. They are the migrant membership which drifts from church to church in search of some preacher who "appeals" to them.

The work of laymen in many churches is limited pretty largely to church chores. But in operating even a busy modern church there is only a limited amount of ushering to be done, only a few are capable of singing in the choir, many are unable and others are unsuited to work in the church school. If all the people are put to work, new occupations must be developed.

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Religious education involves much more than the planning and direction of children's classes. Indeed, the whole future of the church depends upon its educational program. Laymen must be trained in the meaning of Christian living and taught to convert the unchurched. Social service must emphasize the spiritual foundations as it attempts to relieve the physical wants. Business must be interpreted according to Christian standards of ethics. The average adult Christian was reared amid the simplicities of an earlier generation, and the modern world raises a whole new set of problems that call for the most careful and discriminating thinking. Many areas of life must be restudied if the moral judgments of the church and church people are to be intelligent.

In this program of education the pastor, of course, must be the director. It will be impossible for him to teach all groups, but as rapidly as laymen can qualify they should be put in charge of groups for training. Let the preacher select his leaders, give them authority, and, of course, respect that authority. He must think of every individual, with all his talents, as a force to be invested for the building up of the kingdom of God.

At least two classes for instruction should be organized in every church; a class in teacher-training and a class for personal workers. The im-

proved pedagogical standards of the public schools make it impossible any longer to use untrained teachers in our church schools. To use ignorant people, just because they are willing, is a crime against childhood.

A feeling of spiritual inadequacy prevents many laymen from taking their place in the more vital spiritual phases of the program. There is a vague impression among them that some expertness in theology is necessary. The spiritual problems in their own lives still unsolved, inspire them with a fear of trying to teach other people. This fear must be eliminated. It is doubtful whether theology has ever converted a soul. Laymen who know little about theology often make the most effective evangelists just because they have had a definite religious experience. Nothing is so convincing to a man who has a spiritual hunger as the testimony of some other man who has had his hunger satisfied.

Perhaps the easiest field in which the untrained worker can begin is the Social Service Department. Folks who are unprepared for other tasks can administer relief, help organize a community for the expression of a moral conviction, or assist in various service activities of the church. As they go about such work they will begin to be aware of the fact that great spiritual needs usually underlie material needs. The wise pastor

will supervise their work for the purpose of bringing this fact to their attention. Then he will challenge them to assert spiritual leadership in addition to administering relief. The writer has seen timid souls begin working in some "practical" field and develop, by the very pressure of needs, into wise and eager spiritual guides. As they come face to face with responsibility they are driven back upon such spiritual reserves as they have, and almost before they know it they find tides of strength welling up within themselves of which they never supposed themselves capable.

In subsequent chapters specialized phases of leader-training may be discussed, but a few rules can be stated which should guide any minister who attempts to make assistant pastors out of laymen, together with plans that have been successful which illustrate the rules.

✓ 1. Every member of the church should have some personal responsibility for some part of the church's program.

2. Unemployed members are an indictment of a preacher's leadership.

+ 3. Let the pastor spend his time on the workers rather than on the work.

4. Make use of every opportunity to open up new lines of activity to absorb the energies of developing laymen.

5. Trust laymen with responsibility as soon as they are capable of accepting it.

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6. Maintain a constant emphasis upon the necessity of spiritual development and growth as a prerequisite for work.

7. Give ample recognition for all services rendered.

8. Be patient with the awkward worker. He may, in time, become one of your most valuable assistants.

9. The preacher has a right to assign his people to the tasks he deems them best fitted for.

10. The assignment of the task is but the first step. After that comes guidance and training.

11. Do not assume that the people's co-operation has to be asked for. Assume that you have it.

12. Never trespass upon authority after it has been given.

13. Never allow yourself to become jealous of the results obtained by some brilliant layman. His success is yours.

14. Never allow an honest worker who has done his best to be publicly humiliated.

15. The interests of the Kingdom are always bigger than the interests of any individual.

16. Never assign a task without asking for a report.

17. Attempt to make all workers feel that the success of the cause is their personal success.

18. The leader who has no enthusiasm inspires none.

19. No defeat is final if you are right.

20. Every member has a right to a voice in the adoption of the church's program, but the preacher has a right to expect the support of every member after the program has been adopted.

PLANS

1. A new pastor sent out a questionnaire to the entire membership, asking for information concerning their

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work, training and experience in church work. The replies gave him an enormous amount of information concerning the needs of the people and the talent available.

2. A city pastor sent out a similar questionnaire concerning the daily work of his people. New members were asked to fill out the blanks as they came in. Thus he had a constant record of his people's talents and training.

3. The church work was departmentalized and each member asked to indicate in which department he preferred to work. Each department (social, educational, service, evangelistic) was then called together and a secretary elected and "goals" set up for the year, with every member assigned to some specific task. Regular meetings for training were held inside each department.

4. Forty objectives or activities were listed on a card mailed to the entire membership. Each individual was asked in which he preferred to work. Leaders of various activities were then called together and the workers divided up.

5. A "want-ad" column appears in at least one parish paper from time to time listing jobs that are open and asking for workers.

6. On his first round of pastoral calling a new pastor carried with him a pad of blanks on which he listed information he received from his visits. He asked questions concerning the interests of the people, their past experience, secular occupation, etc., and then passed on to the choir, men's class, etc., all information of any value. It was not long before the church began to feel the effects of this intelligent assignment of workers.

7. A Scout troop in need of a leader sent one of their number into the pulpit with a speech pleading for some

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man to lead them. It was harder to turn a boy down than the preacher. The same idea could be used in getting teachers for boys' classes in the church school.

8. Send a committee after an individual if he is wanted for a task. It is harder to refuse three than to refuse one.

9. For a "loyalty month" one pastor listed thirteen activities in which he needed help—secretarial, visiting, publicity, evangelistic, devotional, etc. Each member was asked to sign a card stating which he preferred to do during the one month.

10. The "Ten Campaign" offers many possibilities. Print a card listing ten lines of service; making ten visits, inviting ten persons to church, attending ten services, giving one tenth, etc. Secure as many signatures as possible.

11. "The Explorer's Club," organized originally for children, holds much possibility. The purpose is to explore for people for the church, school, etc. They report workers, plans, needs, etc. Each member is furnished with report blanks and credited with "discoveries."

12. The "Volunteer Visitors" is an organization of women who have agreed to give one afternoon per month to calling as directed. This is equivalent to one full-time worker on the field when twenty-five women are enlisted. Assignment cards are mailed out on Monday and returned the following Sunday.

13. Prepare a series of assignment cards on Saturday listing three names on a card. Give them to workers on Sunday asking them to call during the week. A visitation secretary can be appointed who will distribute these assignments.

14. A very valuable card is the "I-Was-There" card,

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which provides space for the name, address, phone, etc. A line, "Are you interested in joining this church?" will produce many prospects. Distribute the cards to the entire congregation once per month, asking every one to sign. Then distribute the signed cards which seem to hold promise, to your volunteer visitors.

15. It pays to give a self-addressed envelope to your visitors so that they can mail assignment cards back without trouble when the work is done.

16. Always keep a duplicate of all cards handed out, so that names and addresses may not be lost.

17. Organize an "Economy Committee" among those who are willing to give service in repairing or cleaning church property.

18. Organize a "property committee" that will inspect the building and equipment once per month to find jobs for the "economy committee."

19. A friendly visitation contest has been very effectively used in a California church. The entire membership was divided into two groups. Each was given credit for every call made on the other group. Each caller carried a little blank which was signed by the ones called upon stating that the call was made. Each family was given five assignments, and on the morning the contest started the congregation sat, divided according to the division of the groups, as the pastor preached on the theme of fellowship.

20. The same plan, in substance, was used under the title "Come-Back Campaign," in which the regular attendants were enlisted to call upon the irregulars.

21. The "Courtesy Commander" is an officer responsible for stationing a reception committee at the church doors. Once per month he changes his workers so that the strangers will meet more folk.

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22. The head usher keeps a record of his ushers, hour of arrival, etc. Once per month this record is turned in to the pastor.

23. An aggressive pastor in the North writes to any usher who is absent or late, reminding him of the extreme importance of his work.

24. An Ushers' Association is organized in several churches and an annual banquet is held in addition to occasional meetings. The pastor meets with them from time to time to give them the benefit of his observations.

25. One head usher gives each of his workers a card with printed instructions and rules.

26. In another church the usher is asked to sign a pledge, promising loyalty, punctuality, etc.

27. Train the ushers to find strangers and bring them to the pastor at the close of the service. An usher's work is not done until the last person is gone.

28. The "telephone brigade" is in use in several churches. A "general" is chosen, who has under her five captains, and under them five lieutenants, etc. A message goes from the pastor to the general, who relays it to the five captains, who, in turn, relay it to five others. The organization is continued until the entire membership is covered. Messages must be simple and straightforward or they will become confused in transit.

29. The "Faithful Fifty" is an organization of people pledged to faithful attendance on prayer meeting, etc. Any number of projects can be included. No person is obligated until fifty signatures to the agreement have been secured.

30. "The Fellowship of the Seventy" is an organization of personal workers who go out in teams of two each for evangelistic visitation.

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31. In anticipation of an evangelistic campaign one pastor prepared a "loyalty pledge" listing five things to be done in support of the meetings. Every member of the church could sign at least one of the agreements. Each was urged to sign up as many of the five as possible. Signing a pledge is always an impressive way to get people pledged to the work.

X 32. "Hunting and Fishing" month is what a Texas church calls it. During that month they hunt up the old members and fish for new ones.

33. A "Membership Committee of One Hundred" was appointed in a Congregational church for the purpose of bringing in new members on Easter Sunday. The committee was thoroughly organized into teams, given names of "prospects," held regular meetings for reports on progress, getting instruction, etc.

34. Dr. George Mecklenberg, of Wesley Methodist Episcopal Church, Minneapolis, uses the "100 Club" plan to great advantage. The first hundred received into the church under his pastorate were given a reception by the official board. Then the first hundred gave a reception to the second, the second to the third, etc. This is excellent publicity and starts the new members into activity. Units of ten or twenty-five can be used instead of the hundred.

35. Two long pictures hung up and down at each side of the pulpit. One represented a flag staff, the other a harvest scene. As new members came in, the flag was raised, and those laymen who had brought in the new members were listed on the other picture as "harvesters." The interest in being among the "harvesters" was surprising. One hundred new members raised the flag to the top of the pole. The "harvesters" raised it four times in one winter.

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36. Definiteness is important. A Tennessee pastor prepared a brief sermonette on a card and asked his callers to discuss that subject in their visitation. This prevented the call from becoming a mere social visit.

37. The Ladies' Aid Society organized for calling. Ten circles were arranged, and each circle was given assignments. Five thousand calls were made during the winter.

38. Refer names of new members to the Ladies' Aid Society for visitation. Organize them for this purpose.

39. The new members' first approach to the church is important. Most of them expect to go to work. Have a committee to visit new people, discover their interest, and help them find their place.

40. A booklet giving a list of all societies, together with a brief description, could be printed and given to each new member to assist him in finding his place.

41. One women's organization divided into ten circles with the parish divided into ten districts. Circle No. 1 called on the people in District No. 1 the first month, District No. 2 the second, and so on through the parish. By rotating the circles and the districts each called on each district during the ten months of the year. An award was given by the church board to the circle making the largest number of calls.

42. A Presbyterian pastor organized a group of twelve men to call upon the entire membership in the interest of church attendance. Each was equipped with cards upon which appeared the following questions as the basis of the conversation:

1. Do you stay away on account of poor health?
2. Do you have to work on Sunday?

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3. Do you have to care for sick folk?
4. Does the church service interfere with your meal time?
5. Do you prefer the morning or evening service?
6. Will you make an honest effort to attend one service per Sunday for the next three months?
7. Will you endeavor to attend the midweek service?

43. An "Appreciation Day" as practiced by a Michigan church consists of writing letters to members of the church who have been helpful in one way or another. Each member is given two envelopes as he leaves the service. One letter is to go to someone inside the church who has been helpful in some way and the other to someone outside the church. The receipt of the letters in church stationery is a subtle suggestion to the spirit of the church.

44. New members are frequently lost because of the lack of attention soon after joining the church. A committee, thoroughly informed on the work of the church, should be organized for calling during the week following the reception of new members. In making calls they should be instructed concerning the ideals of the church and its opportunities for service.

45. Two hundred teams of men and women spent one Sunday afternoon making "front-door calls." They were instructed to go around a block without crossing a street and stop at each front door to invite people to "go somewhere to church." By careful assignment of blocks the entire city was covered.

46. Fifty people from the Adult Department of the church school spent two Sunday afternoons calling upon the parents of children in the church school.

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47. In another church this calling was done on the homes of unchurched parents.

48. In still another case the unchurched members of church families were called upon.

49. One hundred young people went out one Sunday morning during the church service to call upon the stay-at-homes, inviting them to church. Thus they actually invited the absentees.

50. "A Call Without a Haul" was the name given to a visitation campaign in a Baptist church. The official members of the church called upon the people without mentioning finance.

51. "The Church Within the Church" is the name given to the parish organization of a city church with a membership scattered all over the city. Twenty-five districts are organized, each of which is headed by an "assistant pastor" chosen from among the laymen. The entire departmental organization of the mother church is duplicated in the parish group—educational, service, evangelistic, and missionary.

52. "The Lookout Committee" consists of twenty-five people scattered over the city whose business it is to report names of good prospects to the pastor. Once a month he calls on them for reports.

53. An English Lutheran church has divided its city into small districts and assigned one member to each district to report any newcomers. It is seldom a family moves into that town that the pastor does not know about it within a few days. He follows up with a call.

54. A Richmond, Virginia, church organizes its parish into groups of twenty-five families, according to geographical location. Each group is organized parallel to the mother church organization, but when it numbers

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more than twenty-five families, it is split into two groups. Leadership is changed every year.

55. Fifty teams of women agreed to call on the entire city in behalf of their church. Beginning at one corner they would "go 'round the block without crossing a street." Two women going together always get a hearing because "peddlers do not go in pairs." They did not enter the home, talked from the front porch, left some religious literature, and reported back to the pastor the names of those who went nowhere to church. These were followed up in a mailing campaign.

56. All families in one church displayed a poster in their front windows reading, "We will go to church Sunday," during a loyalty campaign.

57. A tire cover advertising their church was worn on the back of automobiles by members of one congregation.

58. Try an "Interchurch Visitation," in which the members of one church call upon the members of another.

59. The men of the Adult Department handed out cards during the week on street cars, streets, at the office, etc., inviting people to their church. Twenty thousand such were distributed one winter.

60. A committee appointed for the purpose arranged with several factories near the church for the pastor and musicians from the church to hold noon shop meetings during the winter.

61. Appoint a committee to discover the "untouchables" of the community—migrant workers, town-edge campers, etc.—who are untouched by any religious group.

62. A tract distribution committee can render a great service by spreading evangelistic, missionary, and tem-

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perance literature. Once every six months they can ask for a collection to help them buy literature. Boys can be enlisted to help with the distribution.

63. Dr. Dan Poling had an organization known as "Scouts." These people had their regular sittings in the evening service and reported all those who seemed to be especially interested, those who asked for prayers, etc. They made it their business to contact any who seemed to want to make some Christian decision. These were introduced to the pastor or taken to the inquiry room.

64. The name of each new member coming into the church should be supplied to the secretary of each society and organization interested.

65. Appoint an absentee committee to write to those chronically absent, and follow up with calls.

66. Ask the congregation to register their attendance on "I-Was-There" cards each Sunday for a month. Then give special pastoral attention to those who were not present or irregular.

67. High-school boys will gladly serve as electricians, preparing lighting effects for the evening service, pageants, etc. Provide them with cupboards with locks and check the material in and out to them.

68. Two kindergarten students were engaged to care for the babies of women who wished to attend the missionary meetings.

69. A high-school girls' class cared for the babies of parents desiring to attend the morning service.

70. Four girls from the high-school department were assigned the job of keeping all songbooks in repair. This also saved considerable money.

71. Three boys came to the church every Saturday afternoon to fold bulletins.

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72. An Epworth League undertook the responsibility of furnishing flowers for the pulpit each Sunday.

73. Another League published the parish paper, a mimeographed affair of four pages, the expense being provided for by the church.

74. In a city frequented by tourists the women asked all visitors to come to their meeting and report "the best plan ever used in the society back home."

75. Offer to award a book to the person making the best suggestion for the good of the work, each month.

76. Appoint an "Out of Town Secretary," who keeps in touch with members out of the city, assisting them to get into churches in the new city of their residence.

77. See that each society and organization has a "Director of Public Relations," whose business it is to keep the membership informed on the work and accomplishments of that society.

78. Be sure that ample publicity is given to people who attempt tasks. Also give recognition to results.

79. Offer an award to the person submitting the longest list of tasks that laymen can assume in the church.

80. Study the membership once each month to find those who have no official responsibility anywhere and assign them to tasks.

CHAPTER VI

SELLING THE CHURCH TO CHURCH PEOPLE

THE managing editor of a great metropolitan newspaper once said to the writer, "If the churches really believe what they preach, why are they not desperate about it?"

The most depressing fact about modern Christianity is the indifference of the average church member toward his church. He is content to finance its world-wide program of redemption on loose change and feels that he has done more than enough if he gives an occasional hour of his spare time between Sundays to its local program.

Millions of members look upon the church as a pleasant luxury but not as a necessity. They attend its services when attendance involves no inconvenience, but stay away in times of personal sorrow or disaster because they do not seem to think the church is able to offer any practical aid. They accept its forms and recite its ritual but they do not look to it as a source of spiritual strength. They invest their energies in lodges and lunch clubs and make their charitable contributions to social agencies where religion is taboo.

Before the church can hope to redeem the

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world it must be "resold" to its own membership. The people whose names are on its rolls must be made "church conscious." There can be no permanent program for the redemption of the world until those already in the church enjoy some spiritual satisfactions of life which those outside the church do not know. The first credential of any church that proposes to redeem the world will be evidence that it is, itself, redeemed.

By the very traditions of his office the preacher announces to the world that he has something which will cure its ills; something as practical as debts or wages because it deals with the basic facts of life. As a "salesman" he enjoys a peculiar advantage, for the universal religious instinct is his ally and a widespread spiritual hunger creates a "universal market"—such an opportunity as big business would seize with exultation.

The point of first emphasis in an impotent church, therefore, is to arouse within the consciousness of the membership an expectancy. They must be trained to turn to the church in every emergency of life that affects their spirit just as instinctively as they turn to the physician when they suffer physical pain. They must be encouraged to come to their churches for strength and hope when disaster overtakes them, when the tides of life are running hard against them, when the bank fails, a storm destroys the crop,

or an economic crisis upsets the normal prosperity of the nation.

In the next place, that the church may have their enthusiastic support and that it may be the beneficiary of their investments of energy and personal loyalty, the membership must become informed as to the contribution the church is making to contemporaneous life.

The average church member knows little about the practical contribution that is being made to the community life by the congregation of which he is a part. Much of the work of the church does not normally come to the surface. There is no standard by which it can be measured. Not even the minister can know all the new resolutions that are formed under the inspiration of a soul-searching service. Only God is a witness to the new courage that is appropriated and the faith that is furnished for times of stress and strain. Yet the church goes on training children, furnishing ideals for youth, heartening men whose strength is failing, fortifying others against temptation, holding homes intact, incubating hospitals and social agencies, and creating a conscience on such subjects as peace and justice.

Educated as he is by newspaper headlines, the churchman knows next to nothing of the vast world program of his denomination. He does not read the denominational papers, listens to few dis-

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cussions of the great major conflicts of the church, and forms his opinions on the basis of secular editorials, with the result that when his church wins he does not know enough to rejoice, and when it suffers defeat he does not understand enough to grieve.

The only hope for a conquering church is an informed membership. The people must know what their church is doing. They must be given information concerning the denominational accomplishments. They must have a chance to see and hear about occasional successes. Knowledge means loyalty. Information means interest.

A variety of media are available for the minister's use as he attempts to "sell" his people on the church, both in its denominational significance and its local significance, but the process is apt to be slow and he must be prepared to develop a program through a period of years. It takes time to change the course of human thinking. The following plans, every one of which has been successful somewhere, will probably suggest others:

1. The church lost an exceedingly valuable exercise when it abandoned the old-fashioned "testimony service." The unconverted who could answer the arguments of the pulpit, frequently found it impossible to explain the descriptions that plain people gave of their personal religious experiences. Likewise, the teller was strengthened as he told his tale. A modern version

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of the old-fashioned device is the "Minute Man," a layman who goes into the pulpit for a three- to five-minute address to his fellow churchmen on some phase of the church work. His words get attention because of their informality and novelty.

2. For a period of six Sunday mornings the Minute-Man speeches were given by young husbands on the subject "What the church has meant to us in setting up our home." These testimonies may become extremely impressive, both as inspiring the congregation to believe that its work is worth while and as inviting other young couples into the church and adult Bible classes.

3. Simpson Methodist Episcopal Church, Minneapolis, uses a Minute Man in every service for three Sundays preceding the annual every-member-canvass for funds. This saves the preacher from seeming to be "always begging for money."

4. Six young people on consecutive Sunday evenings appeared in the pulpit of a downtown church telling in simple words what the church had done for them as youths in a great city. No feature of the evening's service was listened to with deeper interest.

5. For eight weeks members of the official board were used to tell at both services, morning and evening, some gripping story of church achievement in missionary effort.

6. Each adult class was asked to select a representative to present to the morning audience a statement concerning the class and an argument for adults in the church school.

7. A choir that was short of bass singers asked that one of their number be permitted to solicit volunteers during one morning's service. The sight of the white-robed singer pleading for help with the music

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was extremely effective—far more so than any preacher could have been.

8. Let several people appear to tell of the help they have received from the prayer meeting.

9. During a stewardship campaign one winter five tithers were persuaded to tell their experiences on successive Sundays. Their testimonies were the best sermons preached on that subject.

10. Minute men can sometimes be used to discuss questions involving public morals, politics, industrial disputes, etc.

11. Allow a young man at the opening of an athletic season to invite the public to their games. Present the members of the team to the audience. It is an inspiring sight to see a crowd of young men under the leadership of the church.

12. In a church that enjoys a splendid Sunday-evening attendance a number of laymen were invited to give a series of brief talks on prohibition, its benefits and victories.

13. One layman was used each week to discuss, in five minutes, the leading article in that week's issue of the denominational paper. Nothing was said about subscriptions until the last Sunday.

14. One pastor used laymen throughout the greater part of one winter in presenting great problems of faith and program that the church faced. The effort given to preparation and the careful attention of the audience indicated a general broadening of the church horizons.

15. Department heads and societies seldom get a chance to make a report outside of the small official meetings. Give them a chance in the public service to describe their achievements.

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16. A pastor with a great love for children makes it a rule in his church to bring the entire Primary Department to the pulpit once each year. This idea, broadened to include the younger departments of the church school on successive Sundays, would give a good impression of the great work of the church school.

17. A blind man who had been greatly assisted by the people of the congregation asked for the privilege of making a public speech of thanks. His expression of appreciation of the services rendered him by the church aroused more enthusiasm than any sermon on the subject.

18. Students returning from college have been used effectively in telling, "What the Old Home Church Did for Me."

19. One pastor, a book lover, arranged for several of his laymen to take four minutes of time in reviewing notable books from the religious field. The church office, each week, arranged to have copies of the book on sale. This plan produced revenue and a thinking membership. +

20. In an informal Sunday-evening service a series of testimonies was arranged for a series of weeks. Six letters were sent out to people of the congregation on Thursday asking them to be present in the service and ready to "testify." A different theme was used each week such as, "The best news I have heard this week," "What this church has done for me," "How my religion works in the depression," "What prayer has done for me," etc. The testimonies were called for without indicating that they had been arranged. Therefore others, not officially notified, joined in and a dozen or more might be heard. Such a period goes far toward making an evening service a success.

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21. The same plan was used in conducting a "congregational prayer" on Sunday mornings.

22. Have members of the official board present policies to the congregation at the public service. This creates the impression that the church belongs to the people, rather than to the preacher.

23. If the church publishes a bulletin or parish paper, it might be a helpful plan to ask a number of representative members to contribute a weekly "editorial" which would be signed by them. Such a feature could come to wield great influence.

24. In one alert parish paper there appeared each week a feature entitled "This Church Is Proud of"—then followed the names of any members of the church who had distinguished themselves in any way during the week. It also gave a wonderful opportunity for recognizing faithful workers in various departments.

25. Organize a "Minute Man Committee," whose duty it shall be to train folks in public speech. Engage a teacher of public speech, if possible, to assist. Assign to this committee the responsibility of presenting all such matters as Red Cross, Community Chests, Prohibition, International Peace, Famine Relief, etc. Furnish them with material and use their speakers in the morning or evening services.

— 26. A Baraca Class has a silver loving cup which is presented each year to "the most representative Baracan." He is chosen by vote of the class. The same idea, applied to an entire church, might be called "The Hall of Fame" and used to encourage local loyalty.

27. Every church should have a "press agent," whose business it is to get news of the church into the local papers. This idea might even be adopted by organizations and societies within the church.

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28. The city editor of a great daily agreed to spend four evenings with one group of "press agents" speaking on the theme, "What kind of news the editor wants."

29. Dr. William L. Stidger uses the occasion of the offering as an opportunity for "selling the people on their own church." Some little incident of achievement or helpfulness is recited as evidence of the church's right to ask for support.

30. Children can be used successfully as "collection preludes." Let them tell about what the church school, Boy Scouts, Camp Fire Girls, etc., mean to them. The sight of children and hearing them speak will warm the heart of any audience. Even though no mention is made of them in announcing the collection, their appearance just before will produce a generous mood on the part of the givers.

31. Take two minutes each Sunday morning to tell of some tangible result of the week; a boy in the church school who has been helped, a home that has been saved, a visit to a jail, etc. Get the most human and heartening stories you can find.

32. Once per month tell the story of some piece of heroic giving on the part of some member of the congregation.

33. Give public recognition to workers who have given special service—the teacher who has not been absent for a year, the soprano who stuck by her post in face of difficulty—anyone who has made a real sacrifice for the church. The stories of heroism will incite heroism.

34. The church bulletin is usually used for an outline of the public services and a schedule of activities for the week. But as a publicity medium it offers a wide variety of other uses. The following suggestions may double or treble its practical value:

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1. Tell, each week, the story of some church-school class.
2. List the names of workers who have taken up new tasks.
3. Run a "Want Ad" column asking for new workers.
4. List the sick folk and ask for volunteer callers.
5. List the tasks of the week in which help is needed. Ask for volunteers.
6. Tell the story of some heroic work of some member.
7. Give recognition to those who have distinguished themselves in civic affairs during the week.
8. Use a paragraph each week telling some human interest story from the pastor's visitation.
9. Use a paragraph each week telling of some human drama connected with the work of the church.
10. Publish each week some short prohibition paragraph.
11. Publish regular short stories of missionary interest.
12. Answer each week some question about tithing.
13. Recognize anniversaries of weddings, birthdays, etc.
14. Print comments of children about the church and church school.
35. Better even than the bulletin is the parish paper. It gets into the hands of the people before Sunday, can

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be used to advertise services before the people get to church, and can be made to help pay its own way with advertising. Long experience has revealed certain principles concerning the publication of a parish paper.

1. Print as many names as possible.
2. Anything that is important to the readers is important to the paper.
3. Avoid publishing the same group of names in all issues. Diversify your mention.
4. Report every achievement of the church.
5. Open the columns to any honest expression of criticism.
6. Give every society free access to the columns, but do not allow one group to monopolize the space.
7. Choose material that is interesting to the people rather than that which is interesting to the editor.
8. Avoid long articles. The shorter it is the more certainly read.
9. Poor printing is the most expensive in the long run.
10. Make free use of cuts and illustrations.
11. Place responsibility for reporting society and organization events upon the society.
12. Avoid too many "departments."
13. Use poetry sparingly.
14. Insist upon all communications being signed.
36. A "symposium Sunday" in which each organization in the church takes a few minutes to review its work for the year and present its program gives the congregation a good impression of the vast extent of the activities sponsored. This service must be carefully

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organized or it becomes tedious. Perhaps it can be scattered through a month.

37. The month of October was designated "Testing Month" and a series of questions printed in the bulletin each week, testing people's knowledge of their church, their denomination, their own religious experience, and their loyalty. Every member attending was asked to grade himself on these questions each Sunday morning.

38. Minneapolis conducts a "Loyalty Month" each year, in which the membership attendance at the churches is counted and a banner awarded to the winning church.

39. Observe the anniversary of the founding of the church. Honor the veteran members, tell the story of the church's organization and history, recite the difficulties out of which it has grown.

40. A great anniversary cake was prepared by a church school in such a commemoration, every member of the school contributing an egg. People are interested in anything they contribute to.

41. "The Empty Pew" is the name of the space left on the back of the bulletin at a certain church. Worshipers are requested to fill in the names of those sick, or those who might be induced to "occupy the empty pew."

42. Church people are encouraged to use their pastor's name as a reference, but one preacher uses it as an opportunity to remind the person of his obligation to the church. When he gets a communication from a firm, he writes the person so commended and tells him of it, asking for loyalty to the church.

43. One church bulletin announces the business connections of new members. Another lists these connections under the name in the church directory. This helps acquaintanceship outside of church services.

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44. Church attendance pledges were printed up in the form of a promissory note by a certain Disciples church.

45. "Home-Coming Month" is observed in September in some churches but one has added the idea of "home-coming dollars," and uses the month to preach stewardship.

46. The "Watch-Night Service" is sometimes used as an occasion for a reception for the new members received during the year.

47. A "Pot Pourri" service was the Watch-Night program with every society in the church presenting a fifteen-minute sketch on the program.

48. A chart, hung at the back of the church, carrying a schedule of all Sundays in the year with a space for signatures, provides an excellent plan for arranging pulpit flowers for the year. Members are requested to sign their names in the spaces for which they propose to be responsible.

49. The people were given a chance to express their preference for quartet music or chorus music, long or short services, hospitable or indifferent welcome, etc., at Westminster Presbyterian Church, Utica, New York. A pastor could conduct such a referendum on a variety of subjects, including the preaching.

50. Every organization in the church was encouraged to make up a display of their work, with posters, photographs, etc., and erect it in the church social rooms. The church was kept open all week and special programs were provided in the evening. It had something of the appearance of a great trade convention, and hundreds of visitors came to see. The people got an entirely new concept of the wide scope of the church's activities.

CHAPTER VII

EXTENSION OR EXTINCTION

THE bright-eyed Russian university girl who served as our guide, helping us find our way about in that topsy-turvy land, sat in the great dining room of the Grand Hotel in Moscow and discussed conditions under the Soviets.

"Our people do not mind the hardships," she said in defense of the shoe-shortage, the food-shortage, the clothing-shortage, the house-shortage, the everything-shortage. "You see, we are building a new world."

It is this conviction that constitutes the motive power of the great Russian experiment. Moscow martyrs enjoy their martyrdom because they are thrilled by the spirit of a great adventure, and anyone can stand hardships who is sustained by the idea that he is building a new world—one in which future generations will live happier and better lives.

Jesus proposed that his church should be launched in the world for the purpose of bringing a new world out of the old. His dream of the kingdom of heaven is the most ambitious project ever undertaken by men. A study of Jesus' teaching reveals it as an effort to set up an entirely

new social order in which the will of God will be done as eagerly on earth as it is in heaven. This means the establishment of justice, the elimination of disease, prejudice, and ignorance, the complete outlawry of war, alleviation of friction between races, and the world-wide establishment of brotherhood. Christian ideals must capture the world or surrender to other ideals. It is a life-and-death struggle for Christianity, with victory or oblivion as the stakes.

The mind of the world must be changed toward war, wealth, personality, life, and God. International peace can never be more than an iridescent dream until a passion for peace dominates the thinking and determines the ideals of all peoples. Justice can never be established until the world thinks differently about wealth and personality. Brotherhood can never be brought to pass until the world thinks of God as the Father of all mankind, the Giver of life and the Lover of all who live.

Therefore there is one endeavor no church can neglect and still survive. It must evangelize or die. Every church faces the sober alternative of extension or extinction. Unless the church reproduces herself she will perish. Unless she carries her ministry to the ends of the earth—to the last man—she will lose her own soul and stultify her own message.

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The divine commission to "go into all the world" aims at more than a mere preservation of the church. By the authority of Christ the church looks forward to a complete conquest of the whole world. The kingdom of heaven is not a divine bequest but a great human conquest by which every area of life is to be Christianized. Therefore the responsibility for evangelism is inescapable. Nothing can be substituted for it in the program of the church. But the world cannot be saved in spots; averages must be raised throughout the world. Therefore a church that is not missionary and evangelistic is not Christian.

Every church mirrors the mood and mind of its pastor, of course, and if he is not evangelistic, his church will not be; or if he is, his people are apt to be. But evangelism is not the sole responsibility of the preacher alone. Jesus commanded *all his disciples*, on equal terms, to go into all the world seeking converts. The weakness of Protestantism lies in the fact that it has delegated this work almost exclusively to pastors and then cumbered them with a multitude of administrative duties until they have little time or energy left for their most important task.

Evangelistic methods vary from generation to generation. That the mass revivals of our fathers' day were the means of bringing about great moral reforms and spiritual awakenings none can deny

successfully, but in many modern communities so much odium attaches to the method because of superemotionalism, artificial spirituality, dogmatic fanaticism, and mercenary evangelists that it is rapidly becoming obsolete. Although there is nothing sacred about a method that no longer produces results, still some churches have gone to the extreme of abandoning all evangelistic effort under the pretext of a revolt against the excesses of the older method.

The necessity of evangelism does not pass out as the mass revival loses favor. Indeed, our responsibility increases to find a method that will do for our day what the "protracted meeting" did for an earlier generation, minus the objectionable features. Whatever the method, men must be brought into a personal experience with God—such an experience as will set them on fire with zeal for the establishment of the kingdom of Jesus prayed for.

If the church is ever to save the world, laymen must be enlisted and trained to do the work of evangelists. As a matter of fact, they can be just as effective evangelists as their pastors, but, either because of their own timidity or their pastor's failure to train them, the field has been almost closed to them as nonprofessional workers. Indeed, lay evangelism promises the salvation of the church itself, for no lay evangelist ever loses interest in

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his church. The church school can never use more than a small percentage of the church membership as teachers and officers. The number of ushers, collectors, greeters, and treasurers must be, necessarily, limited. But evangelism offers a field which can never be overcrowded with workers, and nothing improves the spiritual quality of the laity like personal evangelistic work.

Here is a program big enough to challenge the most "forward-looking layman"—a challenge to stir the soul of the most courageous, and an adventure thrilling enough to enlist the most red-blooded youth. The training of workers requires little technique but a deep spiritual passion. If the pulpit supplies this passion, the enlistment of workers is a simple matter. Here is a moral equivalent for war, the enterprises of which are varied enough to use any man's talents, the dangers of which are enough to stir any heroic soul, and the rewards of which are far in excess of any man's anticipation.

1. The first step in preparation for an evangelistic program is the compilation of the "responsibility list." This should include the names of all (*a*) unconverted members of the church school, (*b*) unconverted or unchurched parents of children in the church school, (*c*) unconverted members of families represented in the church membership, (*d*) unchurched or unconverted individuals who look to that church for any religious ministry. In the average church this list will be at least

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as large, and in some cases twice as large, as the total membership of the church.

2. This list should be made up in duplicate on "prospect cards." In addition to name, address, and phone number, the card should give all information that would be of any assistance to personal workers. The original list should be kept as part of the office files and as any work is done with the "prospect" the results are recorded. Thus, as each worker gets his "assignment card," he has a complete history to guide him.

3. This list should be cultivated by means of a mailing campaign consisting of a series of four letters (this number has the approval of advertising experts as being the most effective) which set forth the appeal for Christian living. In addition to a brief tract, a "decision card" should accompany each letter, with an invitation that it be signed and returned. Comparatively few decisions will be won in this way, but the ground is prepared effectively for the call of the personal worker.

4. Copies of all letters mailed to "prospects" should be furnished to personal workers for study, that they may be familiar with the approach already made.

5. The "responsibility list" should be classified according to age and interest and a different, interchangeable paragraph written for each group, the remainder of the letter being the same for all.

6. The next step is the enlistment of personal workers. It is unsafe to depend upon volunteers, for some impossible people will offer their services, and for this task the most tactful and representative people are needed. Let the pastor study his membership and pick out those he deems best fitted for the work. Each one should then be personally interviewed and a pledge of

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his co-operation secured. An "enlistment card" signed by the worker helps to impress the dignity and sanctity of the pledge.

7. Training conferences for workers should be held through a period of several weeks in which they should be instructed on (1) making the approach, (2) presenting the various appeals, (3) meeting objections, (4) securing the decisions.

8. Workers should be organized into teams of two, who will work together throughout the campaign. They become accustomed to each other, develop teamwork and increase their effectiveness if allowed to work together uninterrupted.

9. If the campaign is to extend throughout a considerable period of time, a regular evening for meeting should be agreed upon. If it is to be confined to one or two weeks, meetings should be held each evening. Serve dinner at six o'clock, spend thirty minutes in prayer with a brief inspirational address, distribute assignment cards and send the workers out to call upon their prospects. At all meetings after the first, spend some time listening to the reports of workers.

10. Each team should attempt to make at least three calls per evening. If no time is spent in aimless preliminary conversation, this is possible.

11. Give each team five assignment cards in case some "prospects" are not at home.

12. A record of the results of each call should be noted on the back of the "prospect card" and when the evening's calling is complete, *all* cards should be inserted in a self-addressed, stamped envelope and dropped in the nearest mail box. A complete report of the night's work is thus delivered to the pastor's desk the first thing the next morning.

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13. The cards of unvisited "prospects" should be sorted out to be reassigned for the next evening's work. Cards of those who have reached no decision should be assembled in a file for later visitation and those who have made a decision should receive a call from the pastor within a week.

14. On the day that members are to be received let the personal worker sit with the new members he has won and accompany them to the altar when they take their vow. This strengthens the tie between the worker and the convert, encourages the worker, aids in the enlistment of additional workers, and fans the flame of evangelism within the membership.

15. A very successful pastor-evangelist invited one of his laymen to accompany him for three successive evenings in pastoral work. During those evenings the layman watched the pastor present the case and bring about decisions. After each evening they retired to the parsonage and talked over the results. The next week the pastor took a second layman with him, giving him the same training. The third week the two laymen were sent out as a team on their own responsibility. In the meantime he took a third layman and a fourth. When the first team had had two weeks' experience, he reorganized his teams, putting an experienced man with a novice. Within a short time twenty teams were at work, and more than four hundred new members were added to that church in one winter. Two or three of the workers became so efficient that they were capable of taking over the work of assisting the pastor in training raw recruits to become personal workers.

16. Some of the most successful lay evangelists have been recruited from among these new converts. The enthusiasm of a new experience makes their testi-

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monies very convincing. To take them out in such work is the most advantageous introduction into the work of the church that could be devised. It may pay to use them as minute men.

17. Dr. John Timothy Stone, while pastor of Fourth Presbyterian Church, Chicago, had a personal workers' club of one hundred men which met one noon each week at a downtown restaurant for reports and personal-work assignments. Doctor Stone reports that on one occasion he received more than seventy new members into the church, not one of whom had been interviewed by any pastor of the church. All were the product of the work of the laymen.

18. A Kansas pastor put the responsibility of securing new recruits up to classes and organizations of his church. At a special midweek membership service these organizations sat with their new members in a reserved section and accompanied them to the altar when they took their membership vows. After the program a dinner was served in honor of the new members.

19. To increase the evangelistic fervor of his church a wise pastor asked five new members to come into the pulpit with him on successive Sunday mornings and speak for three minutes on the subject, "Why I joined the church." Besides the spiritual thrill of hearing new converts speak, the congregation heard some glowing tributes paid to personal workers, and this helped to enlist others.

20. "Church Scouts" is the name that might be applied to a group of personal workers in one church. From various sources the pastor gets names. Those concerning whom he knows nothing are assigned to members who visit, get information concerning church preference, interest, etc. This is a good piece of work for

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those not quite prepared for actual evangelistic visitation.

21. In cases where a transfer of church letter is necessary, it is wise to have the new member sign a card requesting that his letter be sent for. This impresses his own decision upon him and in some cases settles a controversy.

22. Asbury Methodist Episcopal Church of Uniontown, Pennsylvania, organized a "Ten Campaign" of evangelism which used laymen effectively. Ten "commanders" were chosen who constituted the pastor's council. Each commander secured six others to assist, making ten groups of seven each—"the fellowship of seventy"—called the "commission of evangelism." The membership was assigned to these ten groups and organized for evangelistic effort. A goal of seventy new members was set, and each member urged to make calls or supply names of prospects. The evening services for four weeks were given over to evangelism with an appeal for public decisions, at which time personal workers presented those who had made decisions. The pastor and a selected group of workers were available to any who found "prospects they could not land" without assistance.

23. A rural church in Virginia, with a large nonresident membership, appointed a committee to gather information concerning the whereabouts of these nonresidents, and furnish it to the pastors living nearest. Letters were mailed to the members urging them to unite with some church near by and suggesting the church to which the information had been mailed.

24. Every church-school teacher was required to make up a list of all members of the class who were not members of the church. Then the pastor agreed

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to accompany the teacher in calling on each one and urging a personal decision. After a few such interviews the teacher was usually able to continue the work unassisted.

25. In a large adult Bible class the committee on evangelism made a list of all unchurched members and then systematically called upon them in an effort to bring about decisions. By Easter time every one had given a definite "Yes" or "No."

26. In making pastoral calls several pastors report that they are in the habit of asking in each home, "Are there any unconverted members of this family?" and "Do you know of any people who are interested in our church, but are not yet members?" These are two questions that have brought hundreds of prospects to light.

27. Cards were distributed throughout the audiences for several weeks which read, "I will be one of forty-seven to join Simpson Methodist Episcopal Church in celebration of the forty-seventh anniversary of the founding of the church." The signed pledges were dropped into the collection, mailed in, or given to evangelistic callers. The number received on that day was considerably in excess of the goal, but setting the goal aroused interest. Celebrating the anniversary of a pastorate offers a similar opportunity.

28. The setting of goals is an incentive to work. Of course such a goal must not be so high as to be impossible, nor so low that the victory is an easy one, but definiteness always encourages the workers.

29. On a bulletin board in the front of the church one pastor recorded from week to week the number of those who had given their promise to unite on a certain Sunday.

30. In another case the names of those who had promised were printed in the church bulletin from week

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to week. Printing names commits people to their promises.

31. A blackboard could be just as effective in a church that does not publish a bulletin.

32. In a country community the pastor made up a list of those for whom he felt his church had a special responsibility. Eighteen of the best men and women were chosen as personal workers and a meeting held at which every name on the responsibility list was discussed (in a country community everyone knows what the religious interests of everyone else are) and the "teams" chose those whom they preferred to see. Appointments were made by the pastor, and the teams visited the prospect, who knew in advance the purpose of the visit. In the course of two years these workers added one hundred and fifty members to that church. Midweek meetings of workers were held at stated intervals, with an entire evening spent in prayer and consultation.

33. One of the most useful aids in an evangelistic campaign is the use of the "I-Was-There" card mentioned elsewhere. This is a 3 x 5 filing card printed on inexpensive stock. Space is provided for name, address, phone, church membership, church preference, and a question as to interest in joining that particular church. Some pastors have the card distributed to every congregation, others distribute them on the first Sunday of each month, and still others distribute them at all services for one month. The names of many nonmembers will be secured and these should be classified according to (1) members of other churches in the same denomination, (2) members of other churches of other denominations, (3) members of out-of-town churches, (4) members of no church. During the week following their receipt an appropriate letter should be mailed out.

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Visitors can be assigned the task of calling as a preliminary "scout," and useless cards eliminated from the files. The church members should be urged to sign the cards, for the stranger is not apt to sign unless all are signing. Moreover, the signed membership cards make an extremely useful attendance record and visitors can be assigned to calling upon habitual absentees, with an accurate record of their attendance which is often embarrassing. Expense in printing cards can be saved by having an electrotype plate made after the type has been once set up. The writer is familiar with one church equipped with a multigraph which had a multigraph plate made and printed forty thousand cards on their own machine during one winter, at no expense further than the cost of the paper stock. A systematic use of these cards added hundreds of names to the prospect list, and one family, thus discovered, made a contribution the first year sufficient to buy the entire supply of cards needed for ten years.

34. To create interest in missions the pastor's library became a loan library. Every member who would agree to read one missionary book within two weeks was supplied.

35. The Rev. Gordon E. Bailey, of Minneapolis, is accustomed to send out missionary tracts to his people, but he writes a simple statement across the face of the tract, such as "I thought this would interest you," "This is good," or "Have you read this?" This note insures a reading.

36. *The Victory of Mary Christopher* is a powerful argument for stewardship and sells in a cheap edition for fifteen cents. The writer ordered two hundred copies, put them in a pile at the door of the church and offered to give one to every person who would agree to

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read it. It was also stated that the books cost fifteen cents and anyone was at liberty to leave that amount, but under no obligations. All were taken and one thousand eventually distributed, but the amount contributed paid more than ninety per cent of the cost. It was discovered that an offer to autograph the books created great interest.

37. Ask the women of the missionary society to call on every family in the church in the interest of missions, without asking them for money or memberships in anything.

38. Keep a supply of missionary pictures posted on the church bulletin board.

39. A big city church with an enormous debt gives one month out of each year to missionary sermons. During the year that the most was paid to missions the debt was reduced the most.

40. The first prayer meeting of the month is missionary prayer meeting in a small-town church. Various societies are asked to present missionary programs on these occasions and the attendance is the best of the month.

41. Ask your women's society to arrange three or four men's meetings for the evening, during the course of the winter. This will aid your missionary program throughout the church.

42. Announce from week to week the amount that has been contributed, to date, to missions.

43. The men of a small city church have a series of "foreign-relations nights," which is another name for missionary programs. They assign their members to bring in reports on government, industry, education, missions, and international relationships in various countries, only one country being studied during an eve-

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ning. Thus a very masculine view of missions is presented.

44. Assign some woman as director of missionary education for the church. Let her arrange programs for the church school, young people's societies, prayer meetings, church services, etc.

45. Have some unemployed woman make a canvass of the entire membership in behalf of missionary books. Provide her with some free literature to be left in every home. Pulpit announcements will open the way for the saleswoman, and the people will be amazed at the amount of human interest there is in missionary reading.

46. In a church which included two retired preachers in the congregation the task was assigned to these veterans. They enjoyed the task, for it gave them something useful to do in the years of their inactivity.

47. Have a missionary society or unemployed women canvass the membership with missionary books for children just before Christmas. There is much material available, and just at this season there is a ready sale. Parents are looking for books suitable.

48. Present a missionary play or pageant on the first Sunday night of the month. They always attract crowds.

49. Review a book from the pulpit or through the pages of the bulletin once per month. Some publishers will supply them for review purposes. Order a supply to be sold. Many publishers will send them out on consignment allowing them to be returned if unsold.

50. A church near a university arranged for six foreign students to present the story of their homelands on six successive evenings. This will do for Sunday nights or prayer meetings. Collections will compen-

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sate the students, who ought to be paid something for their time.

51. Arrange for a layman to report, in ten minutes, on some missionary field during the service on the third Sunday of the month. In the course of the year the whole missionary program can be presented. †

CHAPTER VIII

DEEPENING THE DEVOTIONAL LIFE

EVERY day is every man's Judgment Day. It is not necessary to wait until life's books have been closed and the trial balance has been struck, to judge our spiritual fitness. The burdens, problems, vexations, anxieties, emergencies, and friction of every day are constantly passing judgment on the skill with which we have cultivated our spiritual resources. "This night"—and every day—"thy soul is required of thee." One does not need to wait until death to be plunged into torment. Life's next blow may lay us low.

John Wesley, on one occasion, said, "Thank God, our people die well"; and to be able to come to the end of life with serenity and look beyond the grave with a sure confidence is a great triumph, but to awaken to every day with an assurance that one has the loyalty of all his spiritual resources and the personal friendship of God so that he may walk without fear and meet any emergency or crisis of life courageously is an even greater achievement. To give men this mastery over life is the first business of the church as the representative of Christ, who said, "Ye shall have power."

Patients who have taken certain drugs always

exhibit certain symptoms which a skilled physician identifies at a glance. In like manner those who have come into possession of spiritual power exhibit certain qualities of life which Paul called "the fruits of the Spirit"—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control—by which they are easily identified, so that, as it was said of Peter and John, "they took knowledge that they had been with Jesus."

No matter what doctrines are preached from the pulpit, what creeds are recited by the congregation, or what pronouncements are made by General Conferences, assemblies, or synods, the acid test of the church's usefulness is its ability to produce those fruits among its members. Every preacher must face the question in his own ministry, "What happens to the people who hear me preach, as a result of my preaching?" Are they more kindly in the face of life's bitter disappointments; are they more courageous in meeting life's disasters; are they better able to meet the staggering blows that life administers; can they view the loss of goods and fortune with greater equanimity; can they stand beside the open grave with a surer hope; are they less inclined to worry and complain; do they make better neighbors, employees, tenants and traveling companions; are they less prone to be censorious, proud, bigoted

or critical; do they give evidence of having found something that is enabling them to gain a mastery over life? No theological conformity, Gothic architecture, creedal correctness, artistry, or eloquence will ever atone for a failure to make our people more abundant in the "fruits of the Spirit."

Spiritual power is not a gift of God miraculously or whimsically conferred, but a quality of life acquired by patient devotion to certain spiritual exercises according to certain well-defined principles. Just as a gymnasium offers exercises and leadership in the cultivation of physical health, so the church must become an institution that offers instruction in the development and conservation of spiritual health and efficiency.

Salvation is more than forgiveness of sin by a great God who loves us as a Heavenly Father. It is a process by which our lives are redeemed from terrors that make existence a burden. It is a lifetime's task in which we weigh the values and compare the fruits of the various life-attitudes we have to choose from and then, by determination, steadfast purpose and unwavering choices, develop those attitudes which are most rewarding in peace and happiness. To work out one's own salvation, therefore, is more than a mere phrase. It is a question of choosing the most desirable qualities of life and developing them by patient and pains-

taking practice. No one ever *makes* us angry, bitter, cynical, lustful, or contentious. In the face of every circumstance of life we have the right to choose our attitude, whether it shall be angry or good-humored, bitter or forgiving, cynical or hopeful, lustful or clean-minded, contentious or conciliatory. Having made the same choice repeatedly, it becomes a matter of habit and habits ripen into fixed attitudes of thought and action. The great service that Jesus rendered the race was in evaluating attitudes and teaching us the difference between those that bring happiness and those that issue only in wretchedness.

The experience of many men of many races through many centuries has shown that certain spiritual exercises have great value in developing the rewarding attitudes. Some of these, such as sacraments and public services, have been carefully preserved by the church while others, of a strictly personal nature, must be worked out in the privacy of each individual's inner life. Because of the fact that each person presents a peculiar individual problem, there is a limit past which a mass ministry cannot go in training individual Christians. For this reason the individual must never be allowed to get lost in the crowd. What the Roman Catholic Church proposed to do in the confessional the Protestant pastor must parallel in his pastoral visitation, and by other devices.

The whole question of how to develop the spiritual life of a congregation is a subject too large for the limits of any chapter, and we must be content to offer herewith a few plans which have been useful in the hands of discerning pastors as they have endeavored to lead their people to greater spiritual efficiency.

1. The public communion service, no matter how reverent and leisurely, makes no provision for individual attention. The individual is left without guidance to make his confession and seek his assurance. An experience that occurred in the midst of a pastoral interview revealed to a city pastor the need of some service more personal. He therefore instituted a plan which is adaptable to any church, city or rural. On a given afternoon of each month (the first Wednesday) he is at the altar of his church from two o'clock until six-thirty. Communicants are invited to come when they can and tarry as they please. They come to the altar singly, or in families, and there hold a private prayer with the pastor and, if need be, confide to him their personal problems. The communion service solemnizes the new vows and strengthens the new determination.

2. Where building conditions will permit, try holding individual communion services with church-school classes inside their own classrooms.

3. The writer has found an occasional Sunday-evening communion service with his young people a highly profitable occasion.

4. During Holy Week try a communion service with no other light in the sanctuary save that which streams from a lighted cross.

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5. A communion service held in a room that has no other light than that which comes from candles is reported to be very impressive.

6. One pastor held a communion service at the edge of a great woods with no other light than that of the moon.

7. A special communion service for the official board on the occasion of the first meeting of the year would be appropriate.

8. The first meeting held in a new church building was a communion service for all official members, early in the morning before the dedication services occurred.

9. During the afternoons of Holy Week one pastor makes the rounds of his parish administering the communion in all sick rooms and for aged and shut-in folk. This service is much appreciated.

10. A communion service for the choir, held on Sunday morning before the worship service, at the outset of the new year, inspires them with a sense of their responsibility to the worshipers of the congregation.

11. Families were encouraged to invite the pastor to come to the home and hold communion services when none but members of the family were present.

12. One devout family, moving into a beautiful new home, invited their pastor and a few intimate friends to join them in a service of dedication which concluded with a communion service.

13. Dr. Christian F. Reisner, of New York City, held a "Communion Breakfast" with his men's Bible class, very early in the morning of one Sabbath. Each man was to come to the communion without having eaten. An address on the meaning of the communion service opened the meeting, followed by the admin-

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istration of the rite, and this was followed by breakfast and another address.

14. Dr. Ralph Walker, of the Euclid Avenue Baptist Church, of Cleveland, issued an invitation to the communion service illustrating it with a copy of Leonardo's "Last Supper." At one end of the picture appeared a small cut of the pastor and at the other end a blank space labeled "You," suggesting that they too belonged at the table with the disciples.

15. Dr. B. Brooks Slate, of Indianapolis, ventured to administer the communion service on Thursday night of Holy Week as nearly like the original service as it could be planned. The room was lighted with candles, music greeted the communicants as they entered the church, no word was spoken, the scripture was voiced from memory out of the darkness by an unseen speaker, and from two long tables spread with white linen and lighted by three candles the communion was served. Places had been set for twelve at each table with the "inside chairs" at the ends of the two tables draped to symbolize the presence of the Host. Communicants sat at the tables and were served by the ministers. The most impressive service in the history of the church is reported.

16. A pastor returning from a visit to Palestine brought with him a bottle of water from the Jordan River which he used in baptizing children.

17. Another used water from Jacob's Well.

18. The writer has found it to advantage, on Easter Sunday afternoon, to arrange a baptismal service for babies especially. The large number presented at this time and the inevitable confusion makes it much more satisfactory. The entire hour is given over to this one service, with no music of any kind. It has

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been discovered that congregational singing frightens many small children.

19. Dr. William L. Stidger uses a white flower for infant baptism, presenting the flower to the mother at the close of the service.

20. The Rev. Lyman N. Lemmon presents the mother with a pamphlet containing prayers for children.

21. In a young married people's class the parents showed a preference for having their babies baptized at the class session rather than in the morning service.

22. An occasional baptismal service at the young people's meeting, with an appropriate address on the meaning of the rite, has proven of great value.

23. A baptismal service at the hour of the evening worship adds much if the service is to be evangelistic.

24. In order to get people to co-operate with plans for unusual baptismal services, the appeal has been made that by co-operating they may be serving the Lord and rendering him their first outward testimony and service. Most folk are willing to be a little conspicuous for the sake of responding to such an appeal.

25. The sanctity of church property can be impressed by dedication services. The writer has known of such dedicatory services being conducted over bulletin boards, hymnals, collection plates, pulpit Bibles, pianos, pews, pictures, stereopticon screens, bells, etc.

26. Upon vacating a church which was to be torn down for the erection of the new, a very impressive service was held in which the Bible was removed by the pastor, the pulpit by members of the board of trustees, hymnals by the choir, etc. As they proceeded toward the door singing "I love thy church, O God," the congregation followed, the benediction being pro-

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nounced from the front steps upon the people assembled about upon the lawn.

27. In a certain village the church bell is rung every night at nine-thirty calling the people to prayers at the close of the day.

28. "Sunday Knights" is the name given to those in some churches who have agreed to attend the evening service regularly.

29. Little "penny Gospels" were used by a Massachusetts pastor as Christmas greetings one year. A pledge card by which people could signify their purpose to read one chapter a day was inclosed and more than seventy per cent responded.

30. Simple prayers of thanks to be offered before meals were printed in the church bulletin and families who would agree to use them were signed up on cards.

31. A small-town pastor announces to his people that he will come to any home upon invitation and assist them in setting up the family altar. He declares that he has conducted this service several hundred times, and no one can estimate the good that has resulted.

32. Publish "Daily Readings" each week in the church bulletin.

33. A parish paper publishes each week a brief prayer which can be used the next week for daily devotions, either by families or by individuals.

34. Delegates who were to represent a congregation at a church conference were called forward at a morning service and commissioned in a beautiful service which included a response and vow.

35. A village of three hundred found it difficult to hold evening Lenten services. Consequently, by arranging for afternoon services, they were able to get some exceptionally good outside speakers and they found,

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moreover, that the afternoon hour was much more convenient for the people.

36. A suburban church which has a beautiful little chapel as part of its equipment, holds a regular Thursday morning prayer meeting. Women come in their house dresses, for a service lasting thirty minutes.

37. *Dealing Squarely With God*, by Ralph S. Cushman, is an excellent statement of the stewardship problem. In order to get it read by his people a pastor ordered twenty copies, mailed each one to one member of his board with a letter saying: "I think this is good and I am loaning it to you. When you have read it, if you want to keep it, give me fifty cents and I will buy another. If not, return it, for I want to pass it on." Ninety per cent bought the book, and more than two hundred were thus put out through the congregation. The same plan can be used with devotional books, volumes on religious problems, etc.

38. Go through your religious periodicals, looking for helpful articles. Clip them out and mail them, with a brief note or penciled notation, to members of your congregation who need cultivation. Missionary pamphlets can be used the same way.

39. Dr. E. Burns Martin is accustomed to publish, four times a year, a little leaflet describing a considerable number of recent books which will prove helpful to a Christian. One page of the bulletin can be used in this way occasionally.

40. The Rev. J. M. Bingham, of Anderson, South Carolina, took a devotional book into the pulpit and described it. He then asked that all who would like to read it drop their names into the collection. These names were typed off in a list, pasted in the front of the book and the little volume started on its rounds,

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each reader to pass it on to the one whose name followed on the list. By keeping a carbon of the list the book could be located and started moving at any time. Any preacher could keep a dozen or more books circulating through his congregation in this manner.

41. Twenty books out of the preacher's library were turned over to a young woman who undertook to keep them circulating during the winter among the young people.

42. An Episcopal rector published a list of ten subjects just prior to Lent, asking people to sign the cards indicating which subject they preferred to read books about. An interview was held with each one who signed a card and a book was loaned from the rector's library which seemed to best suit the need.

43. One prayer meeting spends fifteen to twenty minutes each week reporting "Good News" which has been found in the daily papers or magazines which seems to indicate the progress of Christianity. Many people who could not be persuaded to testify will report such items and soon grow accustomed to personal religious testimony.

44. A Baptist pastor holds an annual service called the "Church-Covenant" service. Each member of the church is presented with a handsomely printed covenant which, during the sermon period, is carefully explained and discussed. Then all members are asked to sign the covenant and the whole is bound in one volume and placed in the church records.

45. New life came to the midweek service in a New York church with the inauguration of the "Ask-Me-Another" series. Mimeographed lists of questions were distributed on Sunday which were to be answered on Wednesday evening. The membership was divided into

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groups and pitted against each other in attendance and in ability to answer the questions.

46. A young people's prayer meeting was stirred to great activity by a series of questionnaires submitted to the young people on Sunday, the answers being read on Wednesday night.

47. Dr. Ralph W. Sockman, of New York City, spent one evening each week for an entire winter discussing the Bible, taking one book each night and giving its message and a brief statement as to authorship, etc.

48. A Texas pastor actually sold tickets to his mid-week meeting, charging one dollar for the winter's course of services, realizing enough to pay for new hymnals for the church.

49. A series of testimonies by people who had been Christians more than fifty years featured one prayer meeting for several weeks.

50. Try a memory service, with all hymns sung from memory, all scripture quoted from memory, the special music sung from memory, even the organist playing from memory.

51. One pastor held an entire service in a dark church, everything being given from memory. It was weird and impressive.

52. At the close of a certain service, instead of the usual benediction, it was announced that "Trust and Obey" would be sung as a closing hymn and that the audience would all walk out singing the song. Of course, there was no conversation, laughter, or other distraction to becloud the message of the evening. It was an impressive thing to hear a hundred people coming out of a church and going on their way home singing.

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53. At the door of a Kentucky church stands a table. Each attendant upon the prayer meeting is asked to sit down at the table and register his name in a book. Worshipers come in at any time and leave at any time. Soft organ music continues throughout the hour. Each person is handed, upon arrival, a program which lists from five to ten requests for prayers which have come in during the week. There is no program, address, nor announcements. It is called the "Quiet Hour."

54. In a room in the church tower, above the street, a meeting is held each Wednesday night called "The Upper-Room Meeting." Here, likewise, there is no address or other formal service. The group meet together merely for conference with the pastor.

55. Publish in the bulletin each week some special object for which the congregation is asked to pray that week.

56. Organize a "Secret Circle," each member of which is pledged to pray for the evening service and its evangelistic appeal.

57. Members of a congregation were asked to sign cards indicating who of the membership they were praying for. Then those persons were notified by the pastor that "an unknown friend is praying for you each day." The effect on the whole congregation was marked.

58. At the Wednesday-night service, which is called the "Come-Back" hour, any member of the church is invited to discuss the pastor's sermon of the previous Sunday morning and ask him any questions or dispute any of his statements.

59. "Who's Who" is an interesting feature of a certain prayer meeting, when, during a five-minute period, various persons arise to tell of some special service

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rendered by other members of the church which deserves appreciation. These "compliment testimonies" create enormous good will throughout the congregation.

60. Invite the people to bring to prayer meeting those scripture verses they have found difficulty in understanding. +

61. Try announcing a series of services in the study of courage, worry, faith, fear, hope, patience, etc.

62. Try a period in each meeting in which the story is told of some one who has triumphed in spite of terrible handicaps. Call it the "Unused-Alibi" service.

63. Ask four young people to talk to adults on the theme, "What we expect from the church."

CHAPTER IX

THE CHURCH AND THE CHILD

ANY institution that hopes to influence the destiny of the race must begin by training the children, for a little child is the depositary of civilization and all hope of a better world rests with him. He will either build the future or squander it.

However important it is to train children in the care of their bodies and the preservation of health, it is vastly more important to train them in spiritual matters, for more of life and happiness issues from the spirit than from the body. The child must be taught to understand his own spiritual nature and to use its forces for the enrichment of life; he must be given help in solving spiritual problems and in making decisions in spiritual affairs. These are not matters about which he can be left to decide without guidance. Their fundamental importance and his immaturity make guidance and training by his elders an absolute necessity if tragedy is not to be the result.

The Russian government, endeavoring to guarantee the future of the Soviet experiment, is overlooking no opportunity to train the childhood of the nation according to its ideals. No teacher can teach in the schools of Russia who is not a

Communist and an avowed atheist. Systematic anti-religious instruction and Soviet economics are taught even to the children of the kindergarten. If Russia is training the nation of to-morrow in atheism, the responsibility rests all the more heavily upon the Church of Christ to train its youth in Christian idealism.

Such training involves a sympathetic understanding of the child and an intelligent study of his problems. If he is to be loyal to the church, as the institution of organized religion, he must be convinced when a child, that the church is interested in him, that it has something to contribute to his life which he needs, and that it has need of some service which he, as a child, can render.

Sunday has long been a difficult day for many children. Their natural instincts have been repressed and their involuntary activity frowned upon, with the result that the average child of the Christian home has had a certain dread of Sunday. Instead of being a day of joy it has been a day of suffering. The church service has been planned for adults. With its long waits, little action, no pageantry, and much listening it has violated every principle of child psychology. Children have been given nothing to do, the sermon is concerned with problems of which they have no understanding and often phrased in what amounts to an unknown tongue, while the hymns

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have been without meaning to the child mind and are sung, so far as he is concerned, to an uninspiring rhythm.

The church school is in many ways an improvement over the church service, but it leaves much to be desired. Many of its teachers are chosen because of devotion and willingness rather than because of ability. Attendance is voluntary, discipline is difficult, equipment is inadequate, and the whole organization suffers seriously in comparison with the efficiency and businesslike procedure of the secular schools. Moreover, it has only been during the last few years that an intelligent effort has been made to approach spiritual problems from the viewpoint of the child. For the most part he has been trained to think and talk about religion and spiritual problems in adult terms.

But the training of children in spiritual matters is much too large a problem to be relegated to one brief session on Sunday. It is an established fact that the great majority of juvenile crimes are committed between the hours of three o'clock in the afternoon and nine o'clock at night—the idle hours for children. No church is doing its duty, therefore, either by the children or by the cause of the Kingdom, which does not provide a between-Sundays program of activity and instruction, by which idle time is converted into an asset rather than a liability.

Where arrangements can be made with the local school authorities for week-day religious instruction in the public schools under competent leadership this should, by all means, be done, and the church must accept the responsibility for laying the necessity upon the consciences of Christian homes until the financial burden is met. Obviously, such instruction cannot be provided for out of public-school funds, for this would violate the principle of freedom of conscience, for which we have already paid an enormous price. But Christian parents must be taught to think of religious education as a necessity, vital to the preservation of Christian civilization, and, therefore, to be financed as readily and as willingly as public health and sanitation measures.

In addition to whatever religious instruction may be provided through the public schools, the church must have its own program. A very great deal of spiritual training can be offered through recreational activities, and the long hours of Saturday provide abundant opportunity for supplementary work. - But one principle should be the guide in the choice of every plan or activity—"Will this plan assist in a wholesome spiritual development, and a more complete mastery of self and the spiritual forces of life?"

1. The "Children's Church" is an organization which, in many churches, is rendering effective service.

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Whatever its form, one fundamental motive dominates its service: an effort to provide a service of worship and instruction adapted to the child mind and in accord with child psychology. The most difficult problem, of course, is one of leadership. If possible, the pastor or a trained assistant should be in charge, but in the vast majority of cases this is an impossibility. Therefore, the wisest and most winsome layman should be chosen for the task and the burden of responsibility laid upon his heart until he resigns every other task in the church, if necessary, to live with the children and make the "Children's Church" a success. He must be willing to sacrifice the morning service and many of his cherished associations with the adults of the church, he must be willing to make an exhaustive study of the problem, but the rewards the children will bestow on him and the contribution he will make to the cause of the Kingdom will amply justify any sacrifice he may be called upon to make. If he really fits the task and enters into it with enthusiasm, it will not be long until he will deny that he is making any sacrifice. He will consider himself vastly the gainer.

2. In one case the "Children's Church" was organized on the same basis as the adult church, with trustees, stewards, treasurers, etc. Regular meetings of the "official board" were held, at which time the "business" of the church was discussed and policies decided upon. A full committee organization was set up and no detail of the adult organization was omitted so far as it could be duplicated.

3. Have a regular "order of service" to correspond to the adult service, except that it must be adapted to the children's habits and interests. This involves considerable variety and frequent change of subject matter,

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for children are incapable of long periods of sustained interest.

4. Use responses and collects liberally, for every feature of the service which gives the children an opportunity to participate will help to popularize it.

5. As far as possible assign all tasks to the children. Like adults, they enjoy the thing in which they have a part.

6. Minute men can be used to advantage. Choose several children to speak on successive Sundays on various phases of Prohibition, Missions, Social Service, Charity, etc. Two or three such speakers can be used in a single service, of course, on different subjects.

7. Let ten children quote one scripture verse each, this constituting the scripture lesson for the morning.

8. Encourage the use of volunteer prayers. It may be necessary to distribute brief printed prayers for memorizing.

9. Conduct an "every-member-canvass" among the children during the annual canvass for church funds.

10. In some instances a mimeographed "bulletin" might be published. Children, as well as adults, enjoy seeing their names in print.

11. Nothing will prove more helpful than the use of a stereopticon. Mission boards, public libraries, etc., can furnish an attractive selection of slides. Here is an unsurpassed educational opportunity.

12. The sermon should, under normal circumstances, be the responsibility of the "pastor," for this is his opportunity, but other laymen who really know how to talk to children can be used occasionally as "guest preachers."

13. Organize a children's choir and have regular anthems and special music at each service.

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14. Invite soloists from the adult choir to furnish one "special" each week. Part of the value of this plan is the provision of an opportunity for some of the less mature singers of the adult choir to do solo work.

15. Expand the service to make room for the appearance of child musicians, readers, etc. Make the service the distinct product of the children's efforts.

16. Simple biblical plays and brief missionary pageants can be presented with splendid effect.

17. Use some good missionary book as a serial, reading one chapter each week.

18. Make all moral lessons fit the circumstances and environment of the child's life.

19. Conduct a "congregational lesson" in the catechism, church history, etc. Provide a brief period for instruction in some of the fundamental doctrines of the church.

20. Parallel all "campaigns" of the adult church with similar campaigns in the children's church. This strengthens the sense of "belonging."

21. Arrange a simple membership vow which does not involve a statement of belief, but a declaration of purpose. Receive members into the children's church with great dignity and extreme reverence.

22. A splendid list of moving-picture films in the 16mm. width for use in such services is available.

23. Keep an accurate attendance record and follow up absentees. In some such churches, membership is dependent upon regular attendance.

24. The Children's Church is an ideal place to train children for reception into the adult membership.

25. Spend a period in memorizing scripture. No child's mind is ever overstored with scripture.

26. In some cases pastors have found it advisable to

invite the children in for fifteen minutes in connection with the adult service, preaching a children's sermon and excusing them thereafter. In such a case the children should be given more part in the service than merely listening. Let them furnish an occasional musical number, give them a responsive reading, teach them collects and responses which may be used independently of the adult worshipers. The interest of the adult is always assured when the children are participating.

27. The Rev. Vincent Dee Beery, of Johnstown, Pennsylvania, believes the junior church trains children out of worship rather than into worship. He advocates a joint service with the children seated in a body with "junior superintendents," who keep order, record attendance, follow up absentees, etc. The responsive reading rotates between the pastor, the adult congregation, and the junior congregation. During the junior sermon he stands immediately in front of their section, and following the sermon, during the singing of the hymn, all children whose parents are in the service find their parents and others remain with the junior superintendents. This plan is workable and provides a job for several more adults.

28. The junior church is called "The Little White Church" in the Presbyterian Church of Mason City, Iowa, because of the little model church which stands beside the pulpit. Each child is given a membership card and publicly received into membership in "The Little White Church," the services occurring immediately following the offertory in the morning-worship period. "The sexton" rings a little bell, there is a call to worship, and the pastor follows with a short sermon for children. Each child fills out an attendance

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slip and drops this, with his offering, into the little model as he files out at the close, while the organist plays "The Little Brown Church in the Wildwood." An every-member-canvass is held at the same time the annual canvass is made in the adult membership, and this money goes to educate a boy in India and is called "The Little White Church in India."

29. Hold a "recognition service" once a year for all children who are members of the adult church.

30. Aim to introduce each children's organization to the congregation at least once a year, allowing one of their number to give a short description of their work and activities.

31. Some children, specially gifted, can be used as Minute Men to present missionary, scriptural, or moral themes. They must be carefully coached and in most instances their speeches prepared for them.

32. Try training a group of boys to take the morning offering. They will perform the task with dignity and thoroughness.

33. Use boys for the distribution of bulletins, missionary tracts, or other literature that is to be put out through the congregation.

34. An occasional communion service for children is always impressive and effective. The writer has, for years, conducted such a service in the children's departments of the church school on Palm Sunday morning. The ritual is simplified and the service carefully explained. No adult communion is ever more reverent or sincere. Inasmuch as it is distinctly a children's service they enter into it without embarrassment or hypocrisy.

35. Give special attention to the children's contributions of money or service. Such public recognition strengthens their loyalty.

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36. Every child who has distinguished himself in any way in the public school should have recognition in the church. It makes him feel that the church is interested in him.

37. Let the pastor set aside a time on Saturday in which any child who wishes to see him may do so. Encourage parents and church-school teachers to assist in arranging appointments.

38. When the adults are having a "membership visitation," do not fail to include the children who are also members of the church. This will give them a sense of the importance of their own membership; but the visitors should be carefully chosen for their ability to meet the children on their own level.

39. Is there an institution in your community in which there is need for religious instruction? Workers from one Minneapolis church school have conducted a children's church and church school at the great Glen Lake Sanitarium for tubercular patients for several years. It has been an unusually rewarding work.

40. The Third Baptist Church, of Saint Louis, furnishes a report card for the parents of church-school pupils, just as the public schools do. Children are graded on six points: attendance, punctuality, Bible reading, lesson study, church attendance, and offering.

41. A township bus was secured in one community, merely for the gasoline and oil, and a regular route laid out to help children living at a distance. More than forty children are brought to church school every Sunday morning.

42. Dr. Christian F. Reisner arranged with a sectional newspaper in New York for a "Beautiful Baby Contest." All photographs were to be submitted to the church, and the first choice was used in a city-wide

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church-publicity scheme. Twenty-four hundred photographs were submitted. Think of the chance that a church has in the field of evangelism with twenty-four hundred such contacts!

43. The Rev. Percy R. Atkins, of Winfield, Kansas, arranged with a local photographer to make pictures of all babies on the Cradle Roll, and from these pictures to make a stereopticon slide. One picture of each baby was mounted on a great cardboard and the "composite" unveiled at a morning service. The slides were exhibited at an evening service. The photographer took enough orders to make the venture very profitable for him.

44. The "Saturday Assembly" is a plan used successfully in several churches under various names. The session for boys is held in the morning at ten o'clock and the girls' session in the afternoon at three o'clock. A program somewhat similar to the Children's Church is offered, with a hand-craft period added where workers can be obtained. High-school young people can be enlisted for the service, thus reducing the number of religiously unemployed.

45. Saturday-morning classes in a Lutheran church are called "clubs," with each class organized under an attractive name with a president, secretary, etc. The club idea has been strengthened by assigning each group a "project" such as assisting some needy child, keeping the hymn books repaired, etc.

46. A New York church offered a prize for the best New Year's resolution submitted by any child.

47. Several pastors report that a prize offered to the boy or girl who can give the best report of the Sunday-morning sermon is an effective device. The awards are made publicly each Sunday morning.

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48. Boys can be assigned to help take care of the church property, the work being done on Saturday.

49. An Iowa pastor uniformed his "Distribution League" with caps and badges as they distributed tracts and advertising for the church.

50. In another case a "Messenger Service" is reported, with boys coming to the parsonage on Saturday morning to run errands that have accumulated during the week.

51. To a group of girls was assigned the task of preparing, each week, a poster announcing the services for the following week. The poster was displayed in the village post office.

52. The church-school classes in another church decorated the windows of an empty store building with photos and posters descriptive of the church school.

53. Provide a missionary loan library for the use of children. They will read an amazing amount of this material.

54. A Chicago church offered five prizes to boys and girls writing the best essays on "How to Use Spare Time." The winners read their essays at morning church services.

55. Canafy birds were used for decorations one Children's Day in a Connecticut church, much to the delight of the children.

56. The children went to the woods and gathered autumn leaves for decorating the church in the fall.

57. The "Go-to-Church Brigade," with Luke 4. 16 as its motto, is successful in Youngsville, Pennsylvania. A reserved section near the church flag, a salute to that flag during the service, officers with military titles to carry out the "brigade" idea and awards for regular attendance are among the devices used.

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58. A preacher who found a supply of religious paintings available used one each Sunday morning as the basis of his children's sermons. Art galleries will usually be glad to loan such pictures.

59. The Rev. Daniel E. Lorentz, a New Jersey Presbyterian pastor, preaches children's sermons and conceals the text in various ways. The children are given blanks upon which they report when they discover what the text was and awards are presented when ten accurate findings have been turned in.

60. Children using church property should always be supervised. Rooms not in use must be closed and the doors kept locked. In no case should unsupervised children be given the freedom of the building. It is a firm conviction of the writer that a church gymnasium, without adequate supervision, is a liability rather than an asset.

61. Children's clubs, for the most part, should be organized around group or established interests. The most difficult problem is leadership, for irregular, slovenly, undependable, and unreliable leaders do a moral damage that more than outweighs any good they do. No leader should ever be put in charge of a group until the pastor has had a most serious and searching interview in which the responsibility for the work is described with brutal frankness.

62. A "stamp club" is an excellent device by which missions and world peace may be taught. The meetings can be informal, but the leader should make sure that the children do more than merely gather stamps. Let him assign them the duty of looking up historical and religious facts that will help them come to a sympathetic understanding of the countries from which the stamps come.

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63. The "Nature Hikers" is a club of boys in a small town that takes a hike each week under the leadership of an adult, studying birds, plants, flowers, animal life, geological formations, etc. The leader has unexcelled opportunities for religious teaching.

64. Organize a "Travel Club" for the study of mission lands. Travel bureaus and steamship lines will furnish much material.

65. Organize a "Hero Club," spending one evening each week studying the lives of heroes suggested by the children. A wise leader can introduce much biblical material.

66. A "Kodak Club," with awards for superior pictures, instruction in kodaking, productions of posters for church advertising, enlargements of snaps of church groups, etc., will capture the interest of some.

67. The "Audubon Club" is an organization of boys and girls in a Philadelphia church which studies birds. Official study sheets and buttons are furnished by the National Audubon Society and hand coloring of outline pictures of birds makes up the handcraft. Lessons such as "Enemies of Birds," "Nests and Eggs," "Bible Birds," etc., comprise the program.

68. The Junior Department of a large school had a picture of a great ship prominently displayed. On the side of the ship appeared an aperture, behind which hung a little can. Birthday money and missionary offerings were slipped through the aperture, the ceremony being called "Loading the Ship for the Missionary."

CHAPTER X

THE CHURCH AND YOUTH

YOUTH has always been a mystery to old age. Its exuberant spirit of abandon, adventure, and reckless daring is utterly without explanation or justification to a generation whose spirit has been sobered by the burden and conflict of life.

The problem has been intensified in this generation because, with the general shaking of civilization that has come since the Great War, youth has been thrust out to live in a world entirely different from the one in which his parents grew up. A different language is spoken, different standards rule, and a different idealism governs the thinking. Because maturity has had no experience with this new world (in spite of the fact that the older generation has built it), youth is compelled to find its way largely without guidance.

Under the criticism and complaint to which it has been subjected, youth has become extremely self-conscious and, in turn, impatient with the older generation that criticizes it. Given a reputation for recklessness and irresponsibility, it endeavors to live up to that reputation. Partly in retaliation for the criticism it has borne, youth has become extremely skeptical of the wisdom of

the generation that has thrust it out into a world cursed by war and burdened by war debts that cannot be paid in a hundred years. It resents the poverty, injustice, and prejudice it finds and light-heartedly repudiates the advice given by a generation that it holds responsible for that poverty, injustice, and prejudice.

Youth's impatience with the church is especially evident. Because youth has the feeling that the pulpit is either unwilling or unable to help solve the problems in which young people are desperately concerned, and because the religious instruction offered by the church is usually at the hands of people who have grown up in a world in which youth no longer lives, it complacently ignores the church as an institution, along with its whole program. Yet, in spite of the difference between the two worlds, the church has a message for youth which youth desperately needs to hear, and youth, on the other hand, has a contribution to make to the church without which the church, as an institution, will perish. The strategy by which the church must endeavor to capture youth, therefore, is a matter of life and death for both parties.

In any attempt to deal with the problem of youth, it is absolutely essential to recognize the fact that *at least some things are right with our young people*:

1. They possess the divine fires of vigor and

enthusiasm without which nothing of importance has ever been accomplished. To whatever cause they give their loyalty they contribute a driving power that is well-nigh irresistible. No leader is ever able to stay very far out ahead of an army of youth; they move too swiftly themselves.

2. They are thinking. In spite of an assumed attitude of sophistication they are, at heart, desperately anxious *to know*. With an insatiable appetite for facts they have raised a question mark before every institution, precedent, tradition, and custom, and in no other subject do they have a deeper interest than religion. He who can give an honest and convincing answer to their questions concerning the spiritual life—one which will stand the test of scientific investigation—will find himself surrounded by an eager and reverent crowd of young people.

3. Youth is idealistic and ready to respond to an appeal to the heroic. Young people insist upon having a voice in the management of their own affairs, but they are also ready to give their lives, at a moment's notice, for any cause that seems to them worth dying for. It is far easier to get young men and women to give their lives as missionaries than it is to get the rest of the church to give the money that will send them to their fields and keep them at the task. The anti-war movement is largely a youth movement. Color and

race prejudices are conspicuously the sins of old age.

4. They are impatient with conservatism. If war is wrong, they cannot see why it should not be outlawed immediately. If the industrial system is working injustices, they cannot understand why it is not remedied at once. If capitalism is a failure, they are ready to discard it before night-fall. They are impatient with action that gets no decisions. They have small place in their program for committees on resolutions.

5. They are adventuresome. True, many of them are making experiments that were disproved generations ago. In matters of sex, religion, politics, and industry they are ready to try methods that were shown fallacious long before they were born. But all this is because they lack perspective. The virtue of their position is their willingness to risk the sparrow in the hand for the bird of paradise in the bush.

If the Church of Christ is to capture such a generation, it must meet it on its own ground. First, it must seek until it knows what the great problems of youth are—the choice of a life companion, the choice of a life work and the choice of a life philosophy or faith. Next, it must face those problems with an open mind, ready to answer questions with facts, not traditions. Then it must offer youth an outlet for the investment

of its precious stores of energy and enthusiasm. Finally, it must permit youth to have a voice in determining the policy of the institution that is molding the future world in which it must live.

All of this, of course, is essentially a spiritual problem. Too many times in the past the preacher who has attempted to make such an approach has found himself in conflict with the adult opinion of his congregation, and he who undertakes to stand as a mediator between two worlds must have wisdom little less than divine. But let any company of young people become convinced that their pastor is honestly and sympathetically, as well as aggressively, trying to give them constructive leadership in matters of life and faith, and their loyalty can be depended upon without question.

The morning service, for the most part, is less attractive to youth, untrained as it is in the formalities of worship. It chafes under the sense of repression and its active mind wanders during the rather leisurely order of service, which it labels "dull" or "pokey." The evening service, on the other hand, is the real opportunity for the man who would minister to youth. Here is an opportunity to deal with less formal themes. Youth is always going somewhere on Sunday night, and if the church service can be invested with the greatest interest, then he will go there. If not, why

there's the picture show. Let the preacher make no complaint if his young people are not in church. Let him subject the service and the sermon to the most searching analysis and answer the question, "Would you choose this service in preference to everything else if you were twenty years old?" It is doubtful if much redemption is brought about in any service where the congregation is present out of a sense of duty. Interest is the first step in any plan of salvation.

An evening service that appeals to youth must make its appeal to certain fundamental instincts. It must meet the demand for action, it must provide variety, it must contain something of the element of surprise, it can be greatly strengthened by the use of color, and, finally, of course, it must be transparently sincere. The most interesting themes will always be character studies, success stories, moral challenges, and honest answers to everyday questions. Moreover, let it be remembered, anything is appropriate in an evening church service which arouses or strengthens a religious impulse.

The midweek ministry of the church, likewise, presents a different problem in the case of youth. The prayer meeting that is helpful to elderly worshipers is seldom of interest or value to young people. The problems are not the same, the temptations are not the same, the virtues are not

the same. Any midweek ministry for youth must attack an entirely different set of problems and, usually, proceed according to an entirely different technique which makes room for plenty of action, practical service, and free discussion of opinion.

Moreover, the spiritual significance of much unreligious activity must be recognized. Coach Amos Alonzo Stagg, "the grand old man" of football, tells some marvelous stories of boys whose lives have been redeemed by play. The loyalty they gave the team becomes a great spiritual passion which, in later life, is carried over into battles for moral righteousness in municipal politics, industrial management, and international diplomacy. The lad who will make a sacrifice hit for the sake of the team is the one who, in later life, will sacrifice personal advantage for the sake of his church and his community.

Let the midweek ministry of the church, therefore, be planned for the purpose of cultivating the spiritual virtues of youth wherever those virtues may manifest themselves and conserving them for the great major conflicts of life into which the matured Christian must be thrust. No small part of such a ministry will be, naturally, a careful instruction of youth on the subject of spirituality, by which they are enabled to identify their own spiritual resources and conserve them until the day of their great emergencies and crises when

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spiritual strength will be their salvation. The gymnasium director, the social secretary, and the director of education must be spiritual experts or they have no place in the program of the church. Spiritual leadership, as a qualification, ranks ahead of professional technique. Activities that do not promote loyalty, courage, generosity, unselfishness, service, wholesome thinking, singleness of purpose and self-control are not worth promoting.

PLANS

1. Thirty boys of high-school age are organized into a "Junior Ushers' Association" in First Methodist Episcopal Church, Rome, New York. Once a month they meet for instruction, review of their work, and suggestions from the pastor or the head usher. The name of their organization with its officer appears on the church bulletin.

2. Young men of eighteen to twenty-two are used as collectors every Sunday night at Simpson Methodist Episcopal Church, Minneapolis.

3. The same young men assumed the responsibility of erecting the big bulletin board.

4. A group of young men in another church assumed the responsibility of providing the church with big advertising signs each week.

5. Four youths organized a trumpet quartet and presented themselves for service every Sunday night. A girls' class equipped them with uniforms consisting of purple cassocks trimmed in gold braid.

6. A young people's department agreed to furnish an orchestra of fifteen pieces for the Sunday-evening serv-

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ice. By not requiring special orchestral numbers, no midweek rehearsals were necessary.

7. Several churches have two choirs—an adult choir in the morning service and a young people's choir at night.

8. The youth's quartet is a featured musical organization that sings every Sunday night in a great family church.

+ 9. The Dramatic Club in an Eastern church agreed to prepare a religious play or pageant for the first Sunday night of each month. ✓

10. Six boys of high-school age were organized as "The Electricians' Union" to provide special lighting effects for Sunday evening. By working with the choirmaster and pastor these lads did a great piece of work in which the whole city took an interest.

11. The high-school boys took complete charge of an evening service on Armistice Night in a small city church in New York.

12. A class of young women assumed responsibility for staging twelve tableaux illustrating evening sermons on the parables. ✓

13. Young men take charge of the evening service on Mother's Day at Simpson Methodist Episcopal Church, Minneapolis, usually speaking on the theme, "What My Mother's Religion Means to Me."

14. A class of high-school boys assumed the responsibility of issuing a church paper, using the equipment at the high school for the printing.

15. A girls' class did the same thing, using a mimeograph instead of a printing press.

16. One church which has sent out nearly twenty missionaries and preachers, makes a big display of enlarged photographs of these "volunteers" once per year.

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17. Each boy or girl in the church who dedicates his life to Christian service is invited into the pulpit soon afterward to give his testimony and relate his experience to the entire congregation. Thus recruits for Christian service have come to occupy high honor among the people of this church, which makes further recruiting easier.

18. Gospel teams from young people's classes and departments are very acceptable leaders of adult meetings, etc.

19. Give the young people charge of the "Book Table" and let them sell religious books and take subscriptions to religious periodicals.

20. Encourage young people to report all prospective vacancies at the place of their employment to the church office for the benefit of other young people who may be seeking employment.

21. Have a committee of young people who will greet new young people coming into the church, enlisting them in church-school classes, young people's organizations, etc.

22. A group of young women chose the aged women of the congregation as their special "project," spending at least an hour in each home each week, reading and visiting and in some cases writing letters.

23. Another group of young women "adopted" several blind people, giving them one evening a week for reading aloud.

24. Still another group gave an "Old Times Party" to the elderly people of the congregation, featuring old-fashioned dresses and songs. No admission was charged.

25. A group of young people have a regular route for Sunday afternoons, singing for aged and shut-ins.

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26. Christmas carols, sung on Christmas morning for aged and shut-ins as well as sick folk, is a beautiful service for youth.

27. At least one group of youth have, for several years, conducted an early morning program of Christmas carols over the radio station of their city.

28. In a Missouri Baptist church the young people conducted an eight-day "revival service." Special music, sermons, and all other features of the program were provided by young people. The adults attended in considerable numbers and more than thirty professed decisions.

29. The Baraca Class in a Minneapolis church has had a gospel team of eight young men for several years. They conduct services in churches of any denomination, having been called as far as one hundred and fifty miles away from home.

30. A special Baccalaureate service for all young people within the membership is held at the Commencement season by a Wyoming church. High-school graduates are the guests of honor. Where a church has young people enrolled in several high schools, this is an excellent plan.

31. Several young people's societies furnish special music once a month for downtown missions.

32. First Methodist Episcopal Church, Decatur, Illinois, holds an annual function called "Youth's Banquet" on Lincoln's birthday. Every young person in the church is an invited guest and a program about the tables is provided by youth. A lecture by some prominent religious leader follows, with the public invited. The adults pay the expenses. This function takes the place of "Fathers and Sons" and "Mothers and Daughters" banquets.

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33. An Oregon pastor in a farming community gives over one morning service each month to his young people.

34. Religious debates were featured by a church making a big appeal to young people. Four debaters and three judges gave seven young people a part every night, besides the singers, etc. Some of the subjects debated were:

1. Has the auto been a help or hindrance to the church?
2. Is the press more influential than the pulpit?
3. Can modern industry be Christianized?
4. Does spirituality decrease with education?
5. Is the church college necessary?
6. Has the church outlived its usefulness?

35. A series of services in which young people from other denominations came in and spoke on the subject, "What Our Church Believes," was a great factor in promoting good will and church co-operation.

36. A sunrise service on Thanksgiving morning, Easter morning, and Christmas morning is one well attended by a crowd of young people in a certain city church. The entire program is in their hands.

37. A questionnaire listing twenty subjects was sent out to a group of two hundred young people asking them to indicate those upon which they would like to hear a sermon. A series of six was arranged on the basis of their expressed preferences.

38. Four dramatic clubs arranged a "tournament," prepared plays and presented them in four churches for four successive Sunday evenings. Judges, entirely outside any of the churches, awarded a prize to the best production.

39. Arrange a musical contest for young people,

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awarding prizes for solos, quartets, instrumentalists, etc. There will be plenty of contestants.

40. An Epworth League arranged a special service for the aged members of the congregation. Transportation was arranged, the communion service was administered, and each guest was presented with a golden chrysanthemum.

41. A debate between young men and their fathers on the subject, "*Resolved*, That our generation saw a higher type of religious life," drew a crowd and gave a fine opportunity for an expression of opinion. No judges and no decision.

42. "George's Funeral" was the title of a service held by one group of young people. So many people said, "Let George do it," that the poor fellow died of overwork and his funeral was held. The reading of his will assigned his tasks to other people still living.

43. The "Kandy Klub" was a group of young people who paid ten cents each evening for supplies, studied the Bible for one hour, and afterward made candy.

44. Organize classes on the basis of what people want to know, not what someone wants to teach.

45. The "social hour," consisting of an hour or two of visiting and singing about the church piano, followed by a light lunch before the devotional service on Sunday evening, is a most useful plan in almost any type of church.

46. A midweek meeting for young people with conspicuous success has been held at Simpson Methodist Episcopal Church through a period of many years. A brief song service is followed by a discussion by the pastor which is followed by an open forum with full opportunity for questions. Meeting at seven o'clock and closing promptly at eight, the young people are able

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to make any other engagements they may have for the evening. From time to time they are asked to suggest subjects upon which they want to hear discussions. The themes vary from the deeply religious to the severely practical, such as "How to make a hit with the boss," "Office deportment," etc. During the summer the meetings assume the form of a picnic with meetings in the woods.

47. A very discerning pastor announced to his young people that Saturday afternoon was to be theirs and that they should come to him with any problem they wished. By a very casual reference he invited conferences on sex problems, with the result that his Saturday afternoons were completely filled.

48. Another pastor has used Dr. Maude Royden's book on sex very effectively by purchasing several copies and loaning them quietly to those he felt would profit by a reading.

49. Still another arranged for a physician to come to the pastor's study and meet, privately, a group of young men one week and a group of young women another week. The average Christian physician will welcome an opportunity to render such a service.

50. Arrange a series of addresses by representative business and professional men on the subject of choosing a lifework. Youth will be there.

51. One pastor buys several books each year for the express purpose of loaning them to his young people. By persistently urging books upon them he gets an amazing amount of good reading done each winter.

52. Another reviews one good book each month at the young people's meeting, offering his own copy for use.

53. In order to secure representation for youth on

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the official board of the church, a convention of all young people under twenty-one years of age was called and six of their number elected by the convention to serve as official members. These were officially recognized at the ensuing meeting of the official board.

54. In one case six young people's classes were asked to elect representatives.

55. In another case the president of each youth's class became, as a result of holding office, a member of the official board of the church.

56. Appoint two members of the official board to meet with the young people's group once a month and hear any suggestions or complaints they have to make.

57. Make a place on the program of the board for a report from the young people's work each month. Ask for the appointment of a committee whose duty it shall be to make this report, present requests or offer suggestions.

58. Make the young people's department of the church into one federation of all young people's societies with a governing body called the council, whose business it is to clear schedules, direct activities, supervise projects, and set up standards. They will enforce their own discipline.

59. Let the pastor work through council members in getting his policies adopted and established. Call in dependable leaders, "sell" them on the plans, and leave the presentation pretty largely to them.

60. A pastor who has several hundred young people in his various organizations preaches a series of doctrinal sermons on Sunday nights every winter under the title, "What We Can Believe." The word "can" is much more attractive to youth than the word "must."

61. Any pastor will find a class in comparative reli-

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gion very rewarding and valuable to his young people. He ought to lead it to make sure that the final results are positive.

62. Allow the young people to invite in an occasional outsider to speak on the theme, "What my church believes." In one league a Jewish rabbi and a Catholic layman were included on the program. +

63. Arrange a series of "Little Journeys" for the young people by which they can visit the services of other religious groups. Hold a meeting shortly afterward in which the history and beliefs of the visited are explained.

64. A "First-Voters' Night" is held in a few churches at which those who will vote for the first time that year are the honor guests.

65. Be sure to give careful supervision to all treasurers of young people's societies, both as a protection to the treasurer and to the society. Some serious moral lapses can sometimes be saved in this fashion.

CHAPTER XI

MOBILIZING MAN POWER

THE challenge of childhood and the problem of youth are no more serious than the problem of unemployment of men in the Christian Church. They have no missionary societies, with the result that they know comparatively little, on the average, about the missionary program of the church. They find the larger part of their social life outside the church in lodges and lunch clubs, and because the average churchman is employed, he is not, therefore, the master of his own time, with the result that there are only a few hours each week in which he is at liberty to go freely about church duties.

But the more serious fact is that there is very little about a church which a man untrained in spiritual ministration can do. He does not serve suppers, wait on tables, organize bazaars, or give the pews their periodic cleaning. Boy Scouting requires a leadership whose training is only acquired after considerable study and application. Church-school teaching requires a type of study and preparation which a comparatively small number of men are prepared to give. Personal evangelism is surrounded with an atmosphere of rarified spir-

ituality into which the average man thinks himself incapable of entering. About the only thing he is asked to do besides these things is to pay the bills and it is a significant testimonial to the loyalty of the men that they have paid so liberally and so promptly without having any more personal responsibility than they have had. The church is doomed which does not put its men to work.

Even the worship program of the church has not made the appeal to the man that it should. This is due, in part, to the fact that "weeping prophets" and artificial emotionalism in the pulpit have alienated some while his week-day contacts and economic struggles have raised problems which seldom come in for helpful discussion from the pulpit. His business relationships have taught him caution in public utterance, with the result that he finds it difficult to express the great fundamental religious experiences of his soul. Therefore the prayer meeting has been given over largely to women. His week-day conversation and associations range through a wide variety of interests, with the result that he does not look forward to the Sabbath day's service as a release from the monotony of the household, as his wife does, but as an opportunity to retreat into his home, there to be away from the harassing world for one day of rest. To go out of the home, dressed in his best clothes, to attend a worship

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service assumes the aspect of a burden rather than a relief. It is a load added to weariness.

The result is that thousands of men struggle on year after year with spiritual ailments which could be cured if they were to give intelligent and serious study to their spiritual living. The pulpit, meanwhile, is saying many things that would be of enormous assistance if men were only present to hear. The indifference of the average man is due to ignorance of that fact. He judges the modern church by an imperfect memory of an ancient church which he has carried forward from childhood. George Fitch once said: "Don't knock the church. It may have improved since you were there last." Indeed, many men have been amazed to discover, since the advent of the radio, how much of practical value the church was actually saying about workaday problems.

The modern man presents a preaching problem, however, quite distinct from any the pulpit has ever had to face heretofore. The terrific strain of competition in business, the speeding-up process in industry and the multiplication of college-trained men, all of whom are bidding for the same jobs, tax his strength and courage to the utmost limit. No wonder a banker, reading of the suicide of a friend of long standing, exclaimed, "It's the life!"

Sermons for men in our day must be masculine.

They must assert a faith that is superior to every circumstance. With a certain divine sanction we must assert the friendliness of the universe, the interest of God in the man who is fighting for right, the alliance of the whole moral order of creation with the individual who is taking the blows of life in conflict with injustice, wickedness, and dishonesty. This is no time for guesswork in the pulpit!

Likewise, Christian men, exposed to the machinations of self-seekers and conscienceless rebaters, harassed by temptations to adulterate and short-weight, harried by cut-throat competition and incompetent buck-passers, are in desperate need of the wholesome and clean companionship of other Christian men that their mutual strength may be added to one another. The worth of Christian fellowship is in its power to send strong men back into the front lines.

Any program which the modern church offers men, to be successful, must include a pulpit ministry that puts a firm foundation of unshakable faith under the feet of fighting men. It must also offer a social fellowship capable of renewing the strength of men who are embattled by evil during eighty per cent of their waking hours. Finally, it must provide a program of active expression of religious interest in full accord with masculine psychology.

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In addition to the suggestions made in Chapters II, V, VI, and VII, a few special plans are outlined herewith for men's work, the work of women's groups having been covered in previous chapters.

1. The Men's Club of the Methodist Episcopal Church at Wheaton, Illinois, assumes complete charge of the evening service on the first Sunday night of each month. A great men's chorus furnishes music, a layman conducts the service, an outside speaker (usually a layman) gives the address.

2. The Wilmette Sunday Evening Club, of Wilmette, Illinois, is an organization of laymen who arrange a program of outstanding speakers for the winter evenings. Preceding the address is a great song service by a special choir, a congregational sing, a Bible talk and evening prayer all provided by laymen. The speakers are chosen for their ability to deliver a Christian message upon some subject of public interest and concern. Collections are taken, but the program is underwritten by the men, who assume any deficit that is incurred. ✓

3. The Rev. Merrill J. Winchester, of Oswego, New York, has the number of men in his audiences counted and from time to time announces the results, thus stimulating a bit of rivalry with the women.

4. An Indianapolis Baptist church organized a group of men to spend Saturday evening calling upon men in the interest of church and church-school attendance.

5. A men's class appointed a committee of four to work in the church auditorium before the opening of the service, inviting all men who came early to be in

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Bible class the next Sunday. The social friendliness developed by this plan was worth all the effort, to say nothing of increased class interest.

6. Ten men were assigned to the task of visiting with the early arrivals at church on Sunday nights. It was more than merely a friendly greeting they were given; it was a cordial conversation in which church interest and connection were discovered and, in many instances, the people were introduced to the pastor.

7. A city pastor kept open house at his office for one hour before service, to receive and meet strangers who were brought back to him by his "greeters." When strangers appeared for the service, picked people met them, became acquainted, and suggested that they might like to meet the pastor before the service began. These contacts were exceptionally valuable.

8. Ask all the men of the audience to stand and sing. ✓

9. An organization of men was completed whose business it was to look up strangers. When the pastor received letters from out-of-town parents concerning their sons this organization took charge of the cases.

10. Minneapolis Methodist men hold a "retreat" at camp grounds beside one of the beautiful lakes each spring. Saturday afternoon and all day Sunday the men are together in conference and consecration.

11. A Michigan men's class built a big log cabin on a lot adjacent to the church, equipping it in true masculine style. The total cost was only about \$500 (labor contributed), and the cabin is used outside of class hours by Boy Scouts and similar organizations. The character of the building makes it very popular.

12. Insist that all men shall be called by their first names inside the classroom and at class functions.

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13. Organize for visitation on sick members.

14. One class, in lieu of flowers, sends books as remembrances to sick-rooms.

15. Conduct a pledge-signing campaign by which men agree to read one chapter of the New Testament daily.

16. Let the men of the church entertain the veterans who have been members fifty years or more.

17. A Minnesota class has a loan fund which is available in small amounts for short-time loans to members of the class. All transactions are confidential.

18. A Virginia men's class went out to an abandoned country church to hold services. By bringing workers regularly through a period of months they were able to rally enough local interest to revive the little church, clean it up and get a work organized.

19. The men of many churches prepare and serve the mothers' and daughters' banquet, allowing the women complete freedom from the kitchen for the evening.

20. The men of a rural church arrange for a big "trap-shooting contest" for a given Saturday afternoon each fall.

21. A "horse show" is held by another group of rural men each year, with suitable prizes awarded to the owners of various teams, besides boys who have shown efficiency in training colts, etc.

22. A men's Bible class in a small Iowa town sponsors the boys' band of the community.

23. The men can assist in providing athletic fields for the youth of the community. Skating rinks, baseball diamonds, basket-ball floors, etc., are of enormous value to the young life of the community.

24. The men of another church arrange for the

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presentation of athletic letters to the boys and young men who represent the church on athletic teams.

25. A California men's club is promoting a "Seminar on Marriage and the Home" each winter. Sixteen lectures are given by social workers, physicians, college professors, and judges. Sex and Marriage, Science of Marriage, Legal Side of Marriage, Spiritual Factors in Marriage, Practical Problems in Home Making, The Child and Its Care, The Spirit of the Home, and Youth and the Home are some of the subjects discussed. An opportunity for private conferences with the lecturers is provided. †

26. Another men's class arranged for a seminar on labor problems, inviting in various labor leaders and employers at different meetings to state their cases.

27. Still another class invited the various law enforcement officers to address them. The prohibition officer, anti-narcotic agent, district attorney, sheriff, and federal judge were on the program.

28. Invite the juvenile judge to talk to men about the boy problem.

29. Arrange an interclass schedule for volley-ball teams.

30. Put the advertising program of the church into the hands of the men's class.

31. Men love fun of a more or less boisterous nature. A Cincinnati church makes a great occasion of its Men's Minstrel, which occurs some time in mid-winter.

32. The men of a Western community organized a "vigilance committee" which called on certain merchants from time to time as the occasion warranted and warned them against the sale of cigarettes to minors, salacious literature, etc. By the danger of the

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loss of business from seventy families, the average merchant is usually impressed.

33. A serious-minded group of churchmen in one community visited a certain individual suspected of selling liquor to boys and warned him that "fifty-six men of the town are watching for you to make a misstep."

34. An energetic Bible class, just previous to an election, made up a tabulated "record" on each candidate for office, showing what his record had been on moral issues and just how he had answered certain questions submitted by the class. Thousands of copies of this report were printed and circulated. Great care must be taken that all printed political literature conforms strictly to the law.

35. A men's gospel team in Chicago, by the recitation of their personal religious experiences, rendered an invaluable service to evangelism.

36. The men can provide a Christmas party for the children in the hospital.

37. A group of church men erected a "shack in the woods" for the use of Boy Scouts. Men also used it for occasional overnight retreats.

38. One pastor is accustomed to arrange several hunting and fishing trips with his men for the sake of the conversation and conference about the campfire in the evening.

CHAPTER XII

THE SALESMANSHIP OF CHURCHMANSHIP

THE beginning of a religious life is interest, and the beginning of interest is attention. When a thousand trifles are clamoring for a share of our interest, there is great danger that the major matters of life shall be overlooked in the confusion. The first step, therefore, in promoting religion, is getting attention for it.

Modern psychology has shown big business the way to get attention for merchandise that results in sales. It is able also to assist the church in getting attention for the great spiritual issues of life, an attention that will lead men to take an active part in their own salvation. No church can hope to survive which ignores popular interest or fails to appeal to that interest in behalf of wholesome living according to sound psychological principles. If salesmanship, in the hands of big business, can be used to change the living habits of a whole generation, alter popular standards of morality, popularize vulgarity, and glorify brutality, then it ought to be used, having been sanctified through a holy purpose in the hands of the church, to purify and beautify life and bring spir-

itual challenges to the attention of men with compelling force. Big business has gone out into the highways and byways of life to sell its goods, which is where Jesus ordered his disciples to go in search of the spiritually needy, and the church which goes where the people are will find them coming where it is.

Salesmanship, in the hands of the church, must proceed on the same psychological principles that are used by merchants of cloth or cosmetics. It may appeal to different motives with different emphasis, and clothe its appeals in different language, but to be successful it must employ the same technique, for back of every effective piece of salesmanship lie three fundamental principles: (1) appeal to the most powerful motive possible in the case; (2) appeal through some interest already aroused; (3) never leave a prospect without suggesting action. Big business, in selling merchandise, appeals to seven major motives to each of which the church can also make effective appeal, namely, fear, vanity, curiosity, love of home and family, the æsthetic instincts, acquisitiveness, and the search for harmony.

The old theology, with its fervid preaching of eternal punishment, found fear its most effective ally, but the modern minister, with his more genteel theology, shuns any appeal to fear. He considers such an appeal somehow unworthy in

spite of the fact that life insurance companies, safety device manufacturers, railroads, and scores of other businesses use it persistently. As a matter of fact, the pulpit is recreant to its trust when it does not cry out desperate warnings against the blasting and blighting results of sin. One needs no doctrine of "hell" whatever in order to preach with passionate earnestness on the hazards of sin. We can well afford to renew our emphasis in an appeal to the fear motive.

Self-respect is the beginning of character. An appeal to mere pride is indefensible, but an appeal to pride in self is worthy. "For people who dare to think for themselves" is a direct appeal to the "vanity" motive made by one of America's most effective pulpiteers.

All promises of new knowledge, service surprises, etc., are appeals to the "curiosity" motive, which is always a powerful one and, perhaps, the one offering the most obvious and easy appeal to most people.

"A welcome like your mother's" was a subtle appeal to the love of home and mother. "The faith that sustained your father," "Are you giving your boy as much as your father gave you," "Old-fashioned religion," etc., are all appeals to this same sentimental motive and always effective too.

The advertisement of beautiful music, sweet-toned organ, reverent worship, quiet dignity, etc.,

is an appeal to the æsthetic. It is especially effective with a certain group.

The acquisitive motive, very conspicuous in commercial advertising, can be used to a limited extent in church salesmanship. All announcements of awards, souvenirs, etc., are in line with this motive.

Perhaps the search for harmony is the appeal that is most used. All promises of help in finding inner peace, soul strength, help in life's struggle, answers to troublesome questions, etc., are a part of this appeal.

The salesmanship which combines the largest number of appeals to the largest number of these motives, in the smallest space and in the most effective statement, is the ideal. Much of the responsibility of converting men to religious living must rest, of course, with the pulpit, but the pulpit is helpless without an audience, and on the assumption that the pulpit is prepared to present the matter effectively to the congregation that assembles, the following plans are offered as illustrations of effectiveness in capturing attention:

1. "If I Were" was the title of an effective series of services in a Presbyterian church. A Negro minister spoke on "If I Were White," a Jewish rabbi on "If I Were a Christian," and a Chinese on "If I Were an American." The pastor followed each address with a short talk in reply.

2. The Junior Choir was used in an evening service to present a "Flashlight Service." Armed with flashlights the young people sang "Brighten the Corner Where You Are," "Let the Lower Lights Be Burning," etc., and at the close of the sermon, "Jesus, Keep Me Near the Cross," with the flashlights focused on a great cross that had been raised in the darkness.

3. A California church conducted a "Citrus Growers' Service," with an attractive series of citrus displays prepared by growers in the membership and sermons appropriate to the theme. Some such group is within the reach of any church.

4. Old Folks' Day, honoring all persons over seventy and all who have been members of the church more than a given number of years, is always effective. The writer was able once to get a woman ninety-three years old to read some poems learned during childhood. At another time an aged pianist assisted. Perhaps a dinner can be served the aged guests following the service.

5. Have a "Favorite Hymn Night" with various members of the congregation asking for certain hymns and telling the story of that hymn. Of course the pastor supplies material to the people in advance.

6. "Mother's Day" is already popular, now let's make "Dad's Day" a success. A Lutheran church observed it with poppies (an appropriate flower) worn by the fathers, a procession of one hundred men marching into church singing, "Onward, Christian Soldiers!" a sermon on "The God of Our Fathers," various short talks, a male chorus, etc.

7. A "Russian Night" was popular with speeches by laymen on "The Russian Church," "The Russian Peasant," "What Is an Atheist?" "If the United States Should Go Soviet," etc.

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8. A Scotch night with bagpipe music, readings from Burns or other Scotch poets, stories of the religious struggles of Scotland, old Scotch folk-songs, etc.

9. Doctor Reisner suggests a "Southern Night," with Negro spirituals, souvenirs of cotton bolls supplied by Southern chambers of commerce, motion pictures of plantation life, etc., and local Southerners to assist with music, decorations, anecdotes, etc.

10. A "Wedding Bells" service with special invitations to all couples married by the pastor made a great evening. Each couple present was given a souvenir photograph of the pastor, they came forward to the music of the wedding march, one couple presented a baby for baptism, and the sermon discussed the problem of home building.

11. In a city lying near the juncture of three states a series of services was held in recognition of the three, with special invitations to people born in each state to sit together. State songs, history, religious experiences, home mission stories, etc., made up the evenings.

12. Observance of the state's birthday is an opportunity to develop an effective service.

13. If any couple in the community celebrates their golden wedding anniversary, invite them as honor guests to a service on "the home." Give them a conspicuous place on the program.

14. Use a photograph of the "oldest mother in the church" as an aid in advertising Mother's Day.

15. Present some daughter in her mother's wedding dress as a part of a tableau on Mother's Day.

16. The Rev. Walter S. Coffman, of Yakima, Washington, has used "Picture Programs" on Sunday evenings very successfully. With the aid of a small spotlight (or sometimes a desk lamp) shining on a

large picture which is the only illuminated spot in the auditorium the service is built around the message of the picture. This is an idea especially useful in a smaller church. The scripture reading, special music, etc., is given in candlelight. The large pictures from the church-school lesson scrolls are especially useful.

17. In preaching on "The Measure of a Man," one preacher gave away yardsticks furnished by a local advertiser.

18. Another used small mirrors to illustrate the text, "Like unto a man beholding his natural face in a glass, . . . and goeth his way, and straightway forgetteth what manner of man he was," giving one to each member of the congregation and asking him to answer certain pointed questions about himself such as "Can you honestly recommend the man in the mirror to your employer?" etc.

19. The complete story of the life of Christ told in hymns sung by the choir and congregation made an effective evening.

20. A Baptist pastor erected a great lighthouse on the pulpit platform and featured it prominently in his advertising as he preached on "Light." A picture of Mr. Edison, appropriate solos, such as "The Lord Is My Light," an auto-spotlight that flashed on and off in the top of the lighthouse, echo singing and congregational singing in a darkened auditorium combined for an impressive evening.

21. The Rev. T. Harry Kelly, of Superior, Wisconsin, has arranged many beautiful evening services, such as "An Evening by the Sea," "An Evening in an Old Cathedral," "An Evening in a Garden," "An Evening by a Camp Fire," "An Evening on Board Ship," "An Evening in Mother's Room," etc. The platform is

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decorated to present the idea, and the program is made up of readings, music, tableaux, scripture, and sermon.

22. Many hymns can be presented in pantomime with a chorus or single voice singing and a group of women or girls acting out the meaning of the song. "O Zion, Haste," with women robed in white and holding trumpets is especially effective. "Jesus, the Light of the World," with candles is another.

23. For a morning service one pastor numbered the seats of his church like a theater and mailed out "reserved-seat tickets" to all families of the community, asking them to return the tickets if they were not going to use them. This seated families together for the "Family-Day" service.

24. The taxis of a certain city carried the announcement all one week, "This Cab Will Take You to Church Sunday Morning."

25. A Plattsburg, New York, church advertises in a half page space in the theater advertising of the city. This weekly program is distributed to thousands of theater patrons every week.

26. A Western church had a set of ten stereopticon slides made, advertising the church, and these were run by the local theater manager between shows.

27. The Lutheran denomination supplies to its churches a beautiful little roadside sign in the shape of a shield, with a steel post. On the face of the shield is a bright red cross and "Lutheran Church," with directions as to how to find it. Several of these placed adjacent to main traveled highways must be effective.

28. A Methodist Episcopal church in a small city which is entered by six highways, erected a bulletin board on each highway and inscribed thereon brief messages suggestive of the church and religion. Such a

word as "IN LIFE OR DEATH OAKLAND METHODIST EPISCOPAL CHURCH A FRIEND" is certain to make an excellent impression.

29. Male curiosity was aroused when a clever pastor put into the hands of the men of the town a little white envelope on which was printed in bold type, "I dare you to hand this to your wife." Inside was a little card reminding the woman that it was about time that someone shared the religious responsibility of the home with her and promising that friend husband would go to church with her next Sunday.

30. Everybody's curiosity was aroused in a little country town by a barrel outside a clothing store with a small peep hole in the top, a sign "For Men Only" on the side and inside the barrel an advertisement of men's hats. Some men's class can use the idea by substituting an invitation to church for the hat advertisement.

31. A Philadelphia church, at the close of the summer, sent out a card to its people saying: "Now that vacation days are over, the health you have gained is too precious to be wasted in tiresome visiting or undermined by lounging at home. Churchgoing is a healthy habit."

32. Get the physicians of the town to recommend churchgoing as a health measure by which the strain of the week is relieved. Use their advice in advertising and publicity.

33. A prominent juvenile judge declared that less than two tenths of one per cent of the children who came into his court were church-school attendants. Use some such statement from your local judge, in every prominent way possible, in local advertising.

34. Get some figures from the divorce courts as to the number of their people who get into trouble while attending church.

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35. A Nebraska pastor prints a two-months' program for his church on a blotter and then keeps banks, post office and offices supplied during the period.

36. A small blotter, just the right size for a check book, carrying the advertisement of a certain church is to be found beside the teller's window at the banks in one town.

37. A Toledo church has a space on the back of its bulletin printed for addressing and mailing. Worshipers who wish to mail a copy of the bulletin to a friend write the name and address on it, drop it in the collection, and the church mails it out.

38. A rural pastor made up a list of the names of all people within six miles of his church who are not in the habit of attending any church. For one year he mailed them, free, the weekly parish paper. Many families soon became interested in the church through reading about its activities.

39. A card announcing services for the next month was distributed to the audience one Sunday morning with a request that they address them to nonchurch-going friends and drop them back in the collection. The church office mailed them out on Wednesday.

40. Ushers solicited the audience for all who would sign and address a card saying: "I am at the Methodist Episcopal church this morning and find the service helpful and inspiring. I believe you would like it next Sunday." The church secretary made a list of the names, and this personal invitation was followed up for three weeks thereafter by personal letters, calls, and circular letters.

41. A prominent business man of the city, not a church member, was invited to attend the services of a certain church and then give a statement which the

pastor could use in advertising. For six weeks the personal statements of individuals composed a large part of the church advertisement of that congregation.

42. The Rev. Bernard Clausen, of Syracuse, New York, selects the city's "most useful citizen" each year by ballots distributed through the congregation. All attendants during a period of a month are entitled to vote, and the person elected is invited to the service and presented with a medal commemorating his election. This is a plan that will create great good will in any community if the details are well worked out.

43. An Ohio pastor printed several thousand handbills inviting folks to church, engaged an airplane and flew over the city dropping the handbills. The total cost was five dollars and fifty cents.

44. A Nebraska church mails out three hundred copies of a bulletin called "The Broadcaster" each week to families outside any church. The cost is three hundred dollars for the year, but these people are also solicited at the time of the annual canvass and their contributions repay the three hundred dollars several times over, besides bringing them into closer contact with the church.

45. In a small church a different family is asked to take charge of the prayer meeting each week, using all members of the family in some way or other. The same idea can be used in connection with the evening service.

46. A postcard printed in type and wording similar to an announcement of lost farm stock, but announcing the loss through theft or straying of church members, was sent out by a rural pastor. At the bottom of the card appeared the phrase, "Bring us the lambs."

47. Every member of a little church in Iowa gets a

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card called "The Attendance Stimulator." Around the edge is a series of numbers from one to forty. Five punches are possible each week—one for church school, church services (two), prayer meeting and young people's meeting. At the end of two months all who have a perfect score are given an award.

48. A "Detour Card" was sent to all automobile owners inviting them to "make a detour in Sunday's drive and stop at the Presbyterian Church."

49. A Nebraska pastor used postcards to cover a mailing list of all unchurched people in his community each week. It was printed up to correspond to the appearance of a small newspaper page and carried announcements, news items, brief message, etc. It is surprising how much can be crowded onto a postcard. Their regularity gave them added effectiveness.

50. Print your bulletin on Wednesday or Thursday and mail out copies to a selected list in anticipation of Sunday.

51. Leave copies of your bulletins at doctors' and dentists' offices, depots, post offices, and wherever people have to wait.

52. A small-town pastor bought a cheap set of rubber type and inking pad, and with this equipment printed up postcards for widespread distribution. Thus his postage was his only expense.

53. An effective piece of publicity was done when a church, celebrating its fiftieth anniversary, undertook to reproduce the first service held fifty years before.

54. Dr. E. E. Helms, of the great First Methodist Episcopal Church of Los Angeles, announced that on the fortieth anniversary of his ordination he would preach the same sermon he had preached the first time he entered a pulpit. Members of the congrega-

tion say that he must have been a great preacher as a youth too.

55. Ask your printer about a "mat service," by which you can get valuable illustrations for your advertising.

56. Denominational periodicals, church-school publications, and secular magazine advertisers are frequently willing to loan cuts for church use. The writer has been able to adapt a great many of them very effectively. Be careful about returning borrowed cuts.

57. One hundred nonchurch people were made up into a list by a Presbyterian church to receive the following letter: "The elders of the church, and myself, have selected one hundred people out of those who worship with us off and on who are to be invited into church membership this spring. You and ninety-nine others make up the hundred," etc. These people felt the importance of being "selected." Of course they were called upon by the pastor and one of the elders in addition to receiving the letter.

58. In addressing an invitation to youth a Baptist church used a picture of Rodin's statue, "The Thinker." Here is an impressive suggestion for such a card.

59. Miss Winifred Willard, perhaps the most expert publicity woman in America, makes some very valuable suggestions concerning letter writing.

1. The letter that is worth reading is never easy to write.
2. Every letter ought to cost toil.
3. If people who get a letter are to think about it, the people who write it must think first.
4. Every letter is like a highway—every phrase, sentence, and paragraph should send us forward.

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5. Our close must be our climax toward which we have moved from first to last.
6. No letter is good enough to go to anybody on any mailing list that has not been thoroughly polished on the wheel of relentless toil.
7. It is utterly impossible to "grind it out" before lunch and put power into it.
8. Keep a big stick ready for platitudes.
9. Generally speaking, avoid humor in letters.
10. Read your letter *aloud to yourself* after you have polished it up to the finished state.

60. Print a short announcement at the top of a sheet, followed by this line, "We, the following, over sixteen years of age, have read the above announcement," leaving a space for names and addresses. Distribute them to boys and girls, offering an award for the one getting the largest number of signatures.

61. Print announcements of special services on shipping tags and hang them over door knobs with loops of string.

62. Instruct your boys, when delivering handbills, to turn the blank side up as they lay them in doorways. Curiosity will require the finder to turn them over and, probably, read.

63. It is impossible in the space limitations of this chapter to discuss newspaper advertising, but a few tested principles are offered upon which the most expert church advertisers will agree.

1. Avoid too many words. White space is good publicity.
2. Avoid all theological language and terminology.

3. Advertise to the man who does not go to church, not to other preachers. ✓
4. Make as liberal use of cuts as possible.
5. Keep a slogan constantly before the people.
6. Make features out of incidentals in the service and advertise them.
7. You can always depend upon the "wistfulness" of the crowd.
8. Sin and trouble are in all hearts. Advertise to these ideas.
9. Advertise the message first, the church second, and the preacher last.
10. Every advertisement is a sieve by which an audience is graded. Sensationalism attracts one sort of person and dignity attracts another. What crowd are you after?
11. Never talk down to your client.
12. Give your printer plenty of time to get your copy into type in the best possible form.

64. For churches that appeal to an entire city the community newspaper is best as a medium. For neighborhood churches direct by mail is generally to be preferred.

65. Always furnish your city editor with complete information, well in advance, of events that transpire at your church. Then, on the day when something is happening, call and ask if he is to send a reporter or does he want you to submit a report. Keep the columns of your local newspaper supplied with all real news from your church.

CHAPTER XIII

THE SUMMER SLUMP

AN impression prevails throughout the church that when Easter is over, the year is over. Immediately thereafter the summer slump begins, with the church on a half-time, half-hearted basis. Preachers are away on their vacations. Supply teachers, or no teachers, appear at the church school if it is not dismissed entirely. The lure of the lakes and the wiles of the woods are more than church people can resist, with the result that thousands go away on a vacation never to come back. With the return of the fall much valuable time is lost in a desperate effort to revive interest.

The summer slump is largely a matter of attitude. Preachers and people assume that it is inevitable. We assure ourselves that "you can't fly in the face of nature." But big business does. A generation that can be taught to eat ice cream in the winter and wear furs in the summer can be taught to maintain their religious interests through the hot season. It may be difficult but it is never impossible, at least not until we admit it.

A program must be mapped out with an understanding of summer needs and limitations. Hot Sunday mornings do not conduce to interest sus-

tained through long discourses. The worship service must be interest-compelling and prolonged no longer than the interest can be maintained at high tide. Each service should be a complete unit in itself, for the summer audience is a shifting congregation and a series of sermons on one theme is entirely impractical.

The service program, likewise, will be fitted to the summer needs. Jails are hotter, even, than churches and any kindness shown to prisoners in the summertime will be especially appreciated. Sickbeds are more than ordinarily uncomfortable and any assistance rendered here will be gratefully received. Children are out of school and exposed to all the hazards of idleness. If the community uses any transient labor during the year, it is probable that it arrives during the summer months.

Each community has its own peculiar personality and problem. But it is important to remember that *something* can be done, even in a "peculiar situation," by the preacher who is determined to do it.

The following suggestions are made for the benefit of those who want to do "something." No man can use them all. It may be few of them can be used exactly as they are here described, but if they suggest another plan, they have accomplished their purpose. The best suggestion is the one that starts thinking.

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1. The preacher can dress appropriately for the hot weather—white trousers and blue serge coat, or white suit. It makes an audience *feel* warm to watch a preacher who *looks* warm.

2. Have a cooler of iced water near the church door for those who arrive hot and uncomfortable.

3. Make sure of a supply of fans. Advertisers will gladly furnish them or, better still, they may be printed up as an advertising medium for the church with the summer's program outlined on the back. Such fans can be distributed to the town soda fountains, etc.

4. Screen the windows to keep out flies and mosquitoes. We do not invite guests to a home that is unscreened.

5. Some churches advertise "Coats Off During the Hot Season."

6. Two or three electric fans installed at advantageous points will make a lot of difference.

7. A large block of ice near the front of the church with an electric fan alongside will make an auditorium *seem twenty degrees cooler* and may actually affect the thermometer somewhat.

8. Girls in bright summer costumes make excellent and attractive summer ushers. Young men will come to church to accompany the girls.

9. Altar decorations assist greatly. Arrange a contest between various church-school classes, assigning each a week, and offer an award for the best decorations prepared for the pulpit platform. Appoint a committee of judges, or allow the audience to vote. Arrange for souvenir photographs of the winning decorations.

10. A Chicago church arranged with a country church to ship them wild flowers for decorations each week. The flowers were given away as souvenirs at

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the close of the services and the country church enjoyed the work as a bit of "social service."

11. Do not advertise visiting preachers as "supplies." The impression is thereby given that they are makeshifts. "Guest Preachers" is much more dignified and inspires confidence.

12. A city church arranged for light refreshments of lemonade and wafers following the evening service, thus providing an excellent opportunity for visiting and acquaintanceship. A collection plate conveniently placed gathered enough to pay all expenses.

13. A children's choir makes an excellent substitute for the regular choir during the summer season, or a part of it. When the children are not in school, it is easy to get them together for rehearsal. It also keeps some parents in church.

14. A country pastor made the various boys' classes responsible for the upkeep of the church lawn during the summer season.

15. In some instances it has been found advantageous to hold the morning service at an early hour—even as early as eight-thirty—and invite people to come to church before they go to the woods for the day. The early morning hour is usually much cooler and serves the purpose of worship beautifully. ✓ +

16. All the pastors of a Pennsylvania town agreed to preach on the same themes for a series of summer Sundays. Much interest was aroused.

17. A "Fisherman's Night" with a display of mounted fish for decorations, moving pictures of outdoor life, fishhooks as souvenirs, a quartet in sailor's costumes, etc., made an effective service for one church.

18. Try a January night in July with cotton for decorations, blocks of ice with fruit and flowers frozen

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inside, arctic pictures, white costumes, etc. Home missions boards can furnish an abundance of material concerning work in the far North.

19. The Rev. J. L. Fendrich planned services for June about the idea of "Bride's Month," speaking on various topics related to the building of a home. All newly married couples were invited, brides were presented with flowers, reserved seats arranged for, etc.

20. The writer once arranged a series of "Nature Services" for Sunday evenings, speaking on "The Trees of the Bible," "Mountains of the Bible," "Birds of the Bible," etc. Motion pictures, stereopticon slides, dramatic readings, summer decorations, children musicians, etc., all were used to great advantage. A great auditorium was filled each night.

21. "A Summer Cruise to Rome" was announced by the Rev. G. A. Baldwin with a series of sermons on "Paul at Rome." An imaginary itinerary was set up by which the congregation was enabled to meet Paul, visit the early Christian Church and read some of the letters Paul was writing. A sheet of questions, mimeographed, was distributed each week, which calculated to open up for the people the essential message of various Pauline Epistles.

22. A pastor who had made a trip to Europe one summer "took" his entire congregation on another trip the following summer, spending one Sunday evening in each of the nine countries he had visited. National songs, costumes, the story of religious leaders, an outline of the religious history and motion pictures from each country provided an extremely interesting program which was greeted by splendid audiences.

23. The Rev. A. R. Steddom used the same plan except for the fact that he invited outside speakers to

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serve as "guides" each evening. The series was advertised as a travel bureau would advertise.

24. A city church featured two summer months as "Guest Month" and "Stay-at-Home Month" with all music and preaching furnished by guests in the first case and the regular pastor and musicians from inside the congregation providing the service in the second. By the use of considerable advertising the idea was made quite popular.

25. A "Flower Day" was featured in a church in a small town. The people were asked to bring flowers to church. These were distributed after the service to the local hospital. At the close of the service two little girls, bedecked with flowers, came forward to the pulpit and stood beside the pastor in a pretty little pantomime which was followed by the benediction.

26. A "Candlelight Service" in which no other illumination than lighted candles is used is a novelty that will attract crowds and provide a beautiful service.

27. A great "Galilee Service" was developed along the shore of a lake that adjoined one town. The preacher and quartet occupied a boat which was pushed out from shore a few feet. Crowds came.

28. A series of debates would prove interesting. College debaters are at home from college and would be glad to participate. Perhaps debate teams from several towns could arrange a series of meetings. Prohibition, World Court, Union Labor, Communism, Foreign vs. Home Missions, Tithing, Church in Politics, etc., will offer a fine list of questions.

29. Several churches have observed "Automobile Sunday." Send an invitation to all car owners, inviting them to "Park your car in front of — Church next Sunday." Give some special recognition to those

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who attend. It may add interest to offer awards to those who come the greatest distance, those who bring the largest load of people, etc.

30. Some pastors may be able to invite the town baseball team to be present as guests, morning or evening. Men and boys will attend that service if it is well advertised.

31. "Highballs and Highways" is a good topic for a summer sermon when the roads are filled with cars and the tipsy driver is a menace to all drivers. Get the county sheriff, prosecuting attorney, automobile club secretary, or other officials to talk about the hazard of the drunken driver. Perhaps the coroner would make a good speech.

32. A series of "lay sermons" by prominent local citizens—the editor, banker, doctor, school superintendent, local judge—on the theme "If I Could Preach But Once," makes an excellent series.

33. Ask your county attorney to speak on "Law Enforcement."

34. Ask the students home from college to arrange a service on "What College Is Doing for Me."

35. A Chautauqua program for Sunday nights is an excellent idea. Plan the services for just one hour. Use the same schedule each evening—music, reader, instrumental soloist, address by local citizen and brief sermon by the pastor. At least fifty people can be used in five evenings, and each one has friends who will be there. Aim to have one outsider on each program.

36. A "Moonlight Service," in which all music, Scripture, and sermon is memorized so that no artificial light is needed, will attract a crowd and get results. Let it be held in an open field with the preacher and choir on a small raised platform or knoll. Let the

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people be seated on the grass or on the side of a hill. The singing should be led by a trumpeter and some of the "night stories" of the Scriptures used as the basis for the sermon. It will be surprising how many of these "night stories" there are. Properly organized and advertised this service can be made very impressive. Perhaps a city park is available.

37. A moonlight communion service under the trees in a nearby woods, called the "Gethsemane Service," would be unforgettable. The earnest prayers, the informality, the quiet and the out-of-doors would provide an opportunity for the preacher that his people would never forget.

38. A rural pastor persuaded a farmer and his wife to open their home to the congregation for the evening service, which was held on the lawn with Japanese lantern decorations. Pulpit and piano were out on the porch, old-time hymns were sung from memory, and at the close of the service a second farmer arose and invited the people to visit his home the following week. Thus an entire summer season was occupied in the homes of the people. Then some one added the feature of watermelons after the service. Another provided fruit, etc.

39. Two small country churches, separated by only a few miles, arranged a series of visits back and forth; each congregation went over to visit the other and stayed for dinner in the woods, provided by the women of the entertaining church. This plan was extremely popular. City churches could visit back and forth, without the dinner being served, perhaps.

40. An Iowa pastor invited all his farmer members to bring their dinners to church with them and eat in the big dining room after the service. Townspeople-

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brought their dinners and all ate together with a second service, very informal, after dinner.

41. The people of the town could extend an invitation to the country members to take dinners with them on Sundays. By careful organization each rural family could be assured of an invitation in town.

42. A church dinner in the woods, after the morning service, with all the folk taking their own dinners, would provide for a fine get-together. A piano mounted on a truck could be used to lead a great community sing. Perhaps a neighboring pastor could be invited in for an afternoon address. Thousands are going to the woods anyhow.

43. The summer months provide an ideal opportunity for the presentation of a huge missionary pageant in the city park or woods. Thousands will come and hundreds can be used in the performance. Such an enterprise can make it possible for the church to occupy the center of interest all summer. If preferred, a great patriotic pageant can be used, with all the churches of a city co-operating.

44. Arrange a series of religious services to be held at historic spots and shrines within a reasonable driving distance. Battlefields, old forts, pioneer sites, etc., can be capitalized and, in some instances, appropriate markers provided.

45. Arrange a series of summer prayer meetings at the homes of the people, with refreshments served afterward. This will partake of the nature of an evening party and the hostess will help get the folks there.

46. The Rev. John D. Clinton had a beautiful pulpit with stairs built high up on an oak tree in the church lawn. It was used every Sunday afternoon at five o'clock with the organ inside the church furnishing

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the music. People could attend the service without getting out of their cars. He announced his sermons as "Tips From the Tree Tops."

47. A city church built a permanent pulpit in a corner of the church facing out on an expansive lawn. With an amplifier this service was carried out to thousands who gathered on the lawn or sat in the cars beyond.

48. Turn an abandoned miniature golf links into a summer open-air chapel and preach a series of sermons using golf expressions as themes.

49. College students are at home for the summer. Many of them have had dramatic experience in school and are glad to assist in the presentation of plays. Nothing is more popular as a crowd-getter.

50. Promote a dramatic tournament in which five or six groups of players, from as many different churches within a city or from neighboring towns, present one play each. By arranging a schedule each play can be seen in each church. Thus a program is provided for each of the churches participating which will occupy an entire summer. The time spent in preparation of the play is then justified by the frequent presentation. A suitable award for the best production will stimulate rivalry and insure faithfulness on the part of the various players.

51. Suppose the choirs of five or six churches arranged a series of summer exchanges. It will provide variety for the churches and some delightful outings for the choirs.

52. A Brooklyn church which has no summer-evening service arranges a series of meetings for the young people in a park near by. Here they gather and sing, read aloud, hold a devotional service, serve light re-

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freshments, etc. It holds the crowd of young people together until the fall program opens.

53. All the young people's societies of a Western town united for a series of union Sunday-evening services one summer. An attendance contest, featuring the various organizations, together with splendid programs, brought the total attendance well up toward the high tide of the winter.

54. A country young people's society invited a city society to come out and spend Sunday afternoon and evening with them. The country folk furnished the entertainment and the city folk the evening service.

55. One crowd of young people held a picnic prayer meeting in the woods each Wednesday night all one summer. The idea was very popular. It might work with adults.

56. A group of young people arranged a series of "Little Journeys" for Saturday afternoons and week nights, visiting famous factories, historic sites, public institutions, newspaper plants, etc.

57. At least one country church holds a big fall festival each year with prizes for farm products and plays and pageants presented at night. This event occupies the attention of the whole community for weeks.

58. The Rev. George E. Haynes suggests a "Summer Sojourners' Club," which consists of all those who have signed a pledge to attend church *somewhere* each Sunday. Each member is given a membership card which he presents to the pastor of the visited church for a signature. In the entrance of the church is a "guest book" for all visiting "sojourners."

59. One small-town pastor made it a rule to hold a Sunday-afternoon service "out at the lake," where a large number of vacationists were living in cottages.

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60. A Missouri pastor held, each Sunday morning, an early service at the tourist camp. It lasted but thirty minutes and seemed to be greatly appreciated by the motorists. Posters announcing the service were up in all the tourist cabins and about the grounds. Tourists were also invited to come to the service at the church in "tourist togs." Souvenir postcards could be circulated among the campers which they could sign up and address to their pastor back home, the church doing the mailing.

61. The men's Bible classes of one town arranged for a union session of all classes throughout the summer.

62. The pastor of a small-town church invited the president of the denominational college to visit him. Then he invited all the members of the high-school graduating class to meet him in an informal reception at the manse.

63. For several years Simpson Methodist Episcopal Church, Minneapolis, operated a "flower car." Those who grew flowers were solicited to cut them on Thursday morning and the flower car called for them before nine o'clock. A group of women came to the church and made them up into bouquets, which were then taken to hospitals and jails. The car was driven by a retired business man. The telephoning was done by a shut-in and the arrangements were under the direction of a women's church-school class.

64. A Sunday-afternoon trip to the jail, with cold lemonade as an accompaniment, would make possible a splendid service among any prisoners who might be there.

65. Some young people discovered a couple of talented young Mexicans working on the railroad and invited them to furnish music for the evening service.

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This eventually opened up a fine piece of missionary service.

66. A picnic for aged and shut-ins will be a fine bit of service for the young people to put on.

67. A group of young people can be enlisted to take care of small children for burdened mothers a few hours each week. No service will be more appreciated.

68. Organize a baseball league among the various church schools of the town for Saturday-afternoon games.

69. Organize the merchants to close their shops on Wednesday afternoons to allow their clerks an afternoon off. Stimulate sentiment throughout the town to support the closing.

70. The churches of a small Kansas town organized an evening baseball league for the men, playing five- and seven-inning games after supper. This well-nigh solved the Sunday-baseball problem, besides popularizing the adult Sunday school.

71. The men's classes of a small city arranged an interclass golf tournament with prizes, etc., and no man was eligible who was not present in church on Sunday morning.

72. A "Camera Club" which ran through a summer gave awards to the best vacation pictures and incidentally kept a wonderful display of kodak pictures on the walls of the church throughout the summer. Everybody was interested, and many loitered about for a considerable time inspecting them after the services.

73. An Iowa pastor spent a week with his boys on a hike. A small cart carried all the provisions for the trip and, mounted on bicycle wheels, it made an easy haul for the boys, who worked in relays. No boy had to be a member of any organization to take the trip.

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74. A kite-flying contest was arranged for boys in a small village. The grocerman offered a series of prizes and everybody went out to watch the boys.

75. A city church arranged to have one block of paved street roped off for a boys' field meet every Saturday afternoon. There was no playground near and this event attracted hundreds of boys. Merchants supplied prizes.

76. The summer is an excellent season in which to distribute temperance and prohibition literature. Boy Scouts, and even girls, can be enlisted for distribution. One dollar will buy enough tracts from the Methodist Board of Temperance, Prohibition, and Public Morals (100 Maryland Avenue, N. E., Washington, D. C.) to "cover" a town of one thousand. Four distributions during the summer will create a great deal of sentiment.

77. One pastor secured a large truck, put a piano, a small orchestra, and a chorus into it and went down on a busy corner and held a street meeting each Sunday evening just before the evening service.

78. Another pastor gave announcement cards to half a dozen of his men and then stationed them at convenient corners to distribute them to passers-by, directing them how to find the church.

79. The pastor of a church in a town of six hundred had a small card printed saying, "Please accept this as my invitation to attend the services at the Methodist Episcopal Church to-night—7:45. Coats off." About half an hour before the service he made the trip down the entire length of the business street, giving cards to all he met. Fifty men accepted this novel invitation on a single Sunday evening.

80. Arrangements were made with the hotel and

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restaurant managers of a little town to place invitations to church services beside the breakfast plates of each of their patrons on Sunday morning.

81. In a Canadian city blotters were dropped into every automobile on the streets on Saturday afternoon announcing Sunday's services.

82. "You are tagged for the services at the Methodist Episcopal Church," was printed on a shipping tag and tied to the steering wheel of every automobile in a Kansas town.

83. Barbers were asked to hand their Saturday customers a card as they went out. It bore the words, "You're cleaned up now and ready for church to-morrow at —."

84. A Minnesota church had banners made up to be tied on to spare tires, "This car will be parked in front of — Church on Sunday."

85. One hundred telegraph blanks were used as posters. An invitation to attend church was printed up in telegram style and the blank stuck on store doors and in windows. Everybody read them. Of course the preacher had to clean up the glass on Monday morning.

86. Another pastor arranged for a bulletin board down at the post office which carried the announcements of the Sunday services. In a small town everyone goes to the post office.

87. A supply of announcements furnished to the filling station attendants on Saturday would be effective publicity. A small payment to the attendant will insure distribution.

88. Some street-car companies will carry signs, "This car will take you to church Sunday."

89. Make up a mailing list of all the "irregulars"

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and send them a series of postcards or letters for four weeks.

90. A small-town pastor had a mimeographed letter made up and delivered to the "irregulars" every Saturday afternoon by Boy Scouts, announcing the services and sermons for Sunday.

91. A California pastor had a chart in the lobby showing the attendance record of each member during the month previous. He assigned an usher to the task of checking attendance.

92. Try making ten telephone calls on Saturday afternoon and evening, urging church attendance. Assign ten calls to each of five members. This is work that shut-ins can do.

93. Make a survey of the community and find out what migrant labor is employed and how services can be arranged for them.

94. One church-school superintendent interviewed each teacher to find out when she expected to take her vacation. Then he secured supplies for the open time, and when the summer season arrived he had his whole teaching force organized.

95. The Methodist Episcopal Board of Home Missions has an excellent collection of moving pictures of mission work which can be used on Sunday nights. A fine supply of travel film is available from kodak manufacturers, who will furnish lists of other film available.

96. A country pastor dared the women of his congregation to give all the eggs laid on July and August Sundays to the missionary collection. He collected the eggs every Monday morning.

97. Invite each member attending service some Sunday to bring one fresh egg to be sent to a neighbor-

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ing hospital or orphanage. A glass of jelly in the canning season will serve just as well.

98. The pastors of one community held a meeting in May and arranged their vacations so that at least two of them would be in town at all times. Their schedule of vacations was then published and the people urged to avail themselves of the men who were at home, thus saving some return trips for vacationists, who might have been asked to come back for special occasions.

99. A country church agreed with a city church to place ten boys in creditable farm homes for the summer.

100. Put the young people to the task of repairing the hymnals during the summer months.

CHAPTER XIV

COLLEAGUES OR COMPETITORS

THE meanest sins of a small town are church rivalry and denominational jealousy. By them spirituality has been smothered out, true religion has been caricatured, doors have been closed against sincere ministers, honest workers have been assailed without cause, towns have been split, and community life completely paralyzed. Zeal in furthering the ends of a group sometimes blinds us to the good of the cause, and a church that debauches the spirit of fellowship and brotherhood within a community is as much a sinner as the amusement resort that debauches youth.

The ultimate goal of every church that is really Christian is the redemption of the life of that community in which it is organized. Methods may vary and needs assume different proportions in the estimate of different groups, but on the displacement of evil by good there can be no difference of opinion. The value of any church must be measured by the extent to which it lifts the life of the people out of bitterness, doubt, materialism, and selfishness up into kindness, faith, spirituality, and generosity. Each group, therefore, should rejoice when any group makes spiritual gains, for

that makes the task of all easier and brings the ultimate goal a little nearer.

The first step in the development of co-operation is to bring the religious leaders together. Church rivalries usually begin with the personal rivalries of leaders, ministerial or lay. As a general rule people follow their preachers, and if the pastor can rise above pettiness, his people are more apt to.

In every community in which there are as many as two preachers there should be a ministerial association, with calm studies of the spiritual needs of the people and honest efforts to plan to meet these needs. It is a wholesome thing for the religious life of a community when the preachers discover each other's sincerity.

In addition to the ministerial association there should be a council of churches. In larger cities this can be a highly organized society with offices and paid secretaries, but in small cities and towns it will consist of a group of representative leaders of each religious body in the town who meet regularly for consultation on ways and means of promoting spirituality in the community. It has been unfortunate that the idea has prevailed, up to this time, that such a council was impossible without secretaries and offices. The need for such federations is probably greater in the smaller community where such equipment is impossible.

Three principles must be accepted by all parties involved before any successful church co-operation can be secured. First, it must be realized that different groups have different ways of working. But the best way to prove the superiority of a method is not to argue, criticize, or ridicule, but to get results. In the second place, different groups place a different emphasis upon different phases of spirituality, but this only means that each is waging war in a different sector. People who accept the leadership of Jesus belong in one brotherhood whether they exalt him with formality or informality. In the third place, each group attacks the problem with a different perspective which is the product of a venerable historical background, habits of worship, and governmental procedure.

The goal of all church co-operation is not uniformity but harmony. All instruments in the orchestra do not play the same notes, but all unite under one leader to produce harmony. Recognizing the fact of differences, and admitting that true spirituality is independent of them, the religious forces of a community are beginning to present a united front. The denominational tunes may be different but under the spiritual leadership of Jesus there is no place for discord.

1. On the theory that theology separates but that needs unite us, the four ministers of a Western Kansas

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community held regular meetings at which all questions of dogma and theology were taboo, the time being spent on studying the life of the community, discovering its spiritual trends, analyzing its weaknesses, locating the anti-spiritual forces at work, and planning concerted moves to meet citywide problems.

2. This "ministers' federation" agreed upon the question of submission of material to the local newspaper—what was legitimate and what was not.

3. A plan for rotating Thanksgiving, Christmas, and Holy Week services was agreed upon.

4. The evangelistic meetings of the winter were planned for and dates assigned for each church so that there would be no overlapping or evidence of rivalry.

5. A community-wide committee for the care of the poor was organized and a quiet campaign for funds promoted.

6. A survey of the public school was made to discover the children who were not in any church or church school. These names were then divided and, in cases where there was any conflict of interest, callers from two churches visited the home together and left the matter of a decision to the individuals themselves.

7. A large sign was erected opposite the post office inviting all people of the community to go *somewhere* to church.

8. The men of all the churches were united in an effort to bring to the community a high-grade series of lectures upon topics of current interest.

9. A committee of men from the Bible classes of the city was organized to present the church viewpoint on matters relative to the amusements in connection with a county fair, street carnival, etc.

10. The presidents of the various Ladies' Aid So-

cieties were brought together to plan their winter's programs, so that bazaars, suppers, and entertainments would not conflict.

11. A plan for town-wide distribution of tracts and religious literature was agreed upon.

12. It was agreed that each pastor would notify the other, most interested, when he found a family moving into the community who belonged to a church in some other city other than his own.

13. A "Church Council" in a small town can render an enormous service of practical value through a simple organization. Let each church select a given number of representatives, for regular monthly meetings. Officers should be chosen from the groups, no minister holding an executive position. Departmentalize the work—social, evangelistic, public relations, educational. See that each denomination is represented on each.

14. Present a request, representing all the churches, to lodges, lunch clubs, chamber of commerce, etc., requesting that no meetings be held to conflict with prayer-meeting night.

15. Make arrangements with the local high-school authorities so that the churches will get a fair chance at some of the week-night time of the young people. In the average small town the church social program is almost completely wiped out by school functions.

16. Arrange to co-operate with local relief programs, Red Cross drives, etc. In some instances the churches can take these activities over entirely.

17. Be ready to present the church viewpoint to the city council, American Legion, School Board, County Commissioners, law enforcement officers, amusement purveyors, etc. Organize for political action if necessary.

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18. Co-operate in organizing a community training school for church-school workers.

19. Co-operate in at least one interdenominational preaching mission during the winter.

20. Organize the men's Bible classes of the city into an "Inter-Churchman's Club," holding occasional meetings throughout the winter. It inspires Christian men to be part of a great crowd. The churches can bring more men together than the Chamber of Commerce or any lodge.

21. Organize to keep a quiet watch on the magazine racks of the town for the discouragement of the sale of salacious literature.

22. Co-operate in securing leadership for boys' and girls' organizations.

23. Develop a program for reaching the migrant workers, children of transients, seasonal workers, etc., who may make the community their temporary residence.

24. Organize a community prayer meeting where local conditions warrant it.

25. Arrange with the local editor for the display of a series of church advertisements, urging the importance of public worship.

26. Co-operate in the erection of signs at the approaches to the city, urging church attendance.

27. Arrange for the purchase of multigraphs, mimeographs, and other office equipment which can be used co-operatively.

28. Secure unified program of services, hours of worship, and other details that will save confusion in the community mind.

29. Arrange for indorsement of all charity proposals which solicit the community for money, urging the

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people of the community to contribute only to those which have been investigated. Issue credentials to bona-fide solicitors.

30. Secure the co-operation of merchants in Sunday closing, half-day closing in midweek, early evening closing, closing during special meetings or on evenings of special lectures, etc.

31. Make all community surveys, go-to-church campaigns, observance of public occasions, etc., city-wide and church-wide affairs in which all co-operate.

32. Perhaps a secretary for all of the pastors can be arranged for in some small communities where a full-time worker for each is out of the question. Her time can be divided between them, and the expense met either by appropriations from the church budgets or by a special solicitation.

33. In some communities a city-wide director of religious education, a charity relief worker, or other professional workers can be provided for.

34. Ten churches in Joliet, Illinois, united one spring in a great union communion service.

35. Coffeyville, Kansas, arranged for a city-wide young people's month. All young people's organizations, such as Scouts, Camp Fire Girls, Leagues, Endeavorers, 4-H clubs, Hi-Y, DeMolay, etc., were brought together. Discussion groups were held, delegations scheduled for church attendance, All Youth Banquet arranged, a big "Fun Festival" carried through, worship programs by church teams visiting evening services of the various churches successively, rotating of high-school glee clubs, orchestras, etc.

36. In Fredonia, New York, the churches co-operated in getting out the vote. The young people arranged a "Patriotism Contest," the winner being that church

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which came nearest getting out one hundred per cent of its voters on election day.

37. Arrange a city-wide choir contest with judges imported. Awards can be presented by local merchants.

38. Arrange for interchurch athletic leagues. Make the rules rigid and hold to them impartially.

39. Promote a church attendance contest, grading on the basis of the percentage of members present. Use signed cards to avoid any question of accuracy.

40. Promote a church-school attendance contest after a careful division of "prospects" has been made. Taking a child out of one church school to put him into another should carry a penalty.

41. Arrange for a city-wide canvass for funds for the churches. Let each congregation solicit its own membership and then unite in a campaign to reach the "outsider." Funds raised from the latter can be designated by the givers, divided according to a prearranged plan, or used for some co-operative enterprise. Get a pledge or a refusal from every member of the community. If all the churches have their budgets for the winter raised at one time, it clears the way for other work later in the year.

42. Ten churches in Spokane, Washington, co-operated in the publication of a uniform bulletin. By securing advertising on a co-operative basis the enterprise has almost paid for itself.

43. The churches should work out an agreement concerning the solicitation of merchants for advertising. Much money has been wasted in useless advertising and most merchants are rather sensitive on the subject. Let the church council work with a committee of the local Chamber of Commerce.

44. Call a conference of all presidents of women's

missionary societies for the exchange of plans and development of co-operative effort in behalf of missionary work.

45. Arrange for an exchange of choirs and ministers throughout the town. Keep the assignment of the preachers a secret so that enthusiastic admirers will not follow.

46. Arrange for an early morning Easter service with a children's choir, youths' chorus, pageantry, etc. A hill at the edge of the city is usually the ideal location. Use trumpets and other brass instruments for outdoor music.

47. Six organizations in Denver (ministerial alliance, men's council, Y. M. C. A., Y. W. C. A., council of religious education, etc.) arranged for the observance of "Church Week" in that city. Committees were (1) Publicity, (2) Banquet, (3) Religious Education Sunday. The first Sunday was "Home Coming" (September 25), Monday witnessed a great banquet of all church officials and other religious workers, Wednesday night all churches held their own "program-planning service for the year," and Sunday, October 2, was observed as Religious Education Sunday. Church speakers were placed at all lunch clubs, shop meetings held in factories, full-page advertisements appeared in the local press, street cars carried banners, etc.

48. Minneapolis conducted for one month an extremely effective "Go-to-Church Campaign," in which each co-operating church was provided with a great sign for the exterior of their building, posters for homes, attendance cards for registering worshipers, etc. It was agreed by all pastors that "Nothing special" would be offered, it being hoped that people would be captivated by the ordinary church service. This sort of

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enterprise is largely a publicity matter, and for that reason specific publicity suggestions are made herewith.

1. Furnish all human interest stories that can be found to local editors, such as (1) people who have not been to church for many years, (2) people who come under great handicaps, (3) people with long records of unbroken attendance, (4) number of men in audiences, etc.
2. Arrange for any novel publicity plans possible, such as insertion of invitations into grocery deliveries, with morning milk bottles, etc.
3. Secure editorial comment from editor.
4. Publish each day the opinion of some representative business, professional, or labor leader concerning church attendance.
5. Furnish pictures of children and girls associated with church work to the papers.
6. Arrange for the attendance of groups, such as labor unions, factory workers, business concerns, etc.
7. Organize a campaign of "front-door calls" for inviting nonattendants.
8. Use display cards in street cars and store windows.
9. Use advertising in theaters.
10. Put invitations into hotel rooms on Saturday night.
11. Print advertisements on the bottom of menus at hotels and restaurants.
12. Use house-to-house distribution of religious literature.

49. A great church-school parade, with floats, etc., will create much interest if staged in a big way.

50. Let all the churches of a city unite in a reception to the newly elected city administration. This will produce a deep impression on new officials taking office.

51. Prepare a booklet listing all church functions of the various co-operating churches. As a monthly publication this could be financed by advertising if it were given a city-wide distribution.

CHAPTER XV

TIME-SAVERS FOR BUSY PREACHERS

THE multiplied activities of a modern church make excessive demands on the time of any preacher. In spite of all he can do, the hours which should be given to study and sermon preparation are encroached upon and he faces his pulpit with the terrible consciousness that his preparation has been inadequate. Where there is no message from the pulpit the congregation perishes.

Because of the fact that much of the preacher's work is strictly personal he is able to delegate only special phases of it. If some one needs spiritual help he alone can meet the situation. Giving him more secretaries will not help for they are only able to relieve him of some purely mechanical task. The problem of conserving his time is more difficult than it would be for a business manager.

Few men waste days of time and comparatively few waste hours, but most of us waste minutes which, if saved, would soon become hours. The best time-saver is not a new piece of office equipment, but the formation of a time-saving personal habit. Many plans never become time-savers until they become habits, and such habits are some-

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times hard to form. But if they save hours of time, their acquisition is worth any cost in inconvenience.

The first step in saving time is to discover how it is wasted. A little study reveals the fact that the average preacher's time is lost through the following causes:

- Waiting for those who are late to appointments.
- Calling on people who are not in.
- Tedious and prolonged telephone conversations.
- Leisurely callers.
- Personal forgetfulness.
- Doing work that others should do.
- Hunting for misplaced material.
- Duplicating effort and wasting activity.
- Worry and nervous haste.

The next step is a careful study of an average day's work with a searching examination of working conditions. Discover the leaks and then deliberately plan their stoppage. The preacher's biggest problem is not his people, his staff, nor his community, but *himself*. Unless he can discipline himself he will suffer under innumerable handicaps. A business executive, writing for business men, formulates the following eight rules for time-saving:¹

1. Learn to judge matters with despatch.
2. Finish your work before you leave it.
3. Allow your mind occasional rests and relaxation.

¹ 114 *Ways to Save a Busy Man's Time*. A. W. Shaw Co., Chicago, publishers.

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4. Use the early morning hours for the hardest thinking.
5. Eat sparingly in the middle of the day.
6. Practice your plan until it becomes a habit.
7. Distribute your day's work so that the load is equalized throughout the working day.
8. Most tasks that recur frequently can be standardized.

Next, the office or study must be organized for the conservation of time. The problem is more difficult for the minister because his work room must combine the features of an office and a studio. Seclusion and atmosphere must be blended with efficiency and hospitality.

The study should be as near the pulpit as possible and so arranged as to make an entrance to the pulpit as private as possible. It is unfortunate when a preacher has to run the gamut of a crowd in getting to his pulpit. Yet his study should be accessible to the man on the street who desires to council with him. The ideal arrangement is to have two rooms—an inner and an outer office—the latter to act as a waiting room and the former as a personal office for interviews and conferences.

Engineers are agreed that the best light entering a room is that which comes through the upper half of the window. It strikes the walls and is reflected down. The desk lamp should be *on the desk*. Wall lighting results in eyestrain.

Business concerns will gladly take offices on the upper floors of high buildings to escape the noise of the street. Quiet is a stimulus to work. One preacher found it to his advantage to have his door padded in order to shut out street noises. It should be possible to have the telephone cut off during study hours.

The general impression of an office is important. If it suggests orderliness and efficiency, the visitor will be less apt to waste time. Make the office express a high appreciation of the value of time.

All furniture to be approached from more than one side should be set out from the wall. All equipment that can be kept within easy reach of the desk saves time. Some business executives find it to their advantage to work between two desks—one from which they do their work and one from which they give dictation, hold conferences, etc. One preacher uses three desks, arranged "U" shape; one for study, one for record work and filing, one for conferences.

The desk is the most important piece of office equipment of course, and if improperly arranged, much time is wasted. Articles most used should be within easiest reach. The best desk is the flat-top, which, having no back, can be set anywhere in the room. It is easier to keep clean and provides more working space. Filing cabinets should stand behind, within easy reach of the worker

as he turns. The average minister works without a secretary, and his desk, therefore, must provide for all the little articles—clips, bands, pads, etc.—usually found in the stenographer's. A tray with compartments in the middle shallow drawer serves the purpose. A small till can be constructed which can be set on top of the desk during working hours and returned to the drawer at the close of the day.

Few devices assist more than a dictating machine. It is ready any hour of the day or night. If a preacher cannot have a full-time secretary, a dictating machine is the best substitute. Typists who will give evening time can be found and with material dictated to the machine the clergyman can be off at other tasks while his work is being done. It also assists in planning the day for a large staff of workers. Instructions can be dictated to the machine and the records left on the desks of the workers. This makes misunderstandings almost impossible.

The portable typewriter for the minister is preferred. It can be carried from office to home or train, and can even be set up in committee meetings.

Every desk should be supplied with pads at every point where notations are made. It is important also to have similar pads on the pulpit, in the car, or at any other point where the pastor is

meeting people. One preacher who meets his people at the front of the church has a pad and pencil hanging just inside the altar rail. Another has such a pad hung up on the back of the front door of the church.

The following devices and plans have been helpful to men who found minutes getting away from them. Almost any preacher will find at least one of them helpful.

1. It is sometimes difficult to pick up a blotter or other piece of paper in frequent use. Try turning up one corner.

2. A bundle of blotters fastened together with a paper clip or rubber band are easily handled.

3. Carbon paper is hard to handle because it wrinkles easily. Try pasting *passee partout* around the edges, making a frame.

4. A "carbon fold," consisting of one or more sheets of carbon paper pasted to a sheet of heavy paper, is a convenient device. The second sheet is inserted between the carbon paper and the back, or if several carbon sheets are so pasted, the whole "fold" is easily handled and much time saved.

5. The most convenient wastebasket is a tin box hooked over two screws or large-headed nails on the end of the desk. Being on the level of the desk top, and always within easy reach, it is a great time-saver.

6. Every desk should be equipped with a "work organizer" into which papers can be slipped to keep the desk top clear. It saves hours of hunting.

7. Books are the preacher's tools and should always be within reach. If the desk is not within easy reach of

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the bookcases, have a small bookcase, mounted on wheels, constructed so that it can be drawn up to the desk during work hours. Fill it with the books most frequently used.

8. When the preacher's desk is considerably removed from his secretary's desk, a buzzer system can be installed at slight expense which will save many hours of time. A system of code signals will convey routine messages and save trips and time.

9. If the preacher does not waste time, his callers waste it for him. He is a constant sufferer from the well-intentioned visits of good people whose time is not valuable and who have no appreciation of the value of his time. Several rules have been laid down by a minister who has been unusually successful:

- +
1. Be the master of the interview.
 2. Make your visitor spend his time profitably and save yours.
 3. Do not give the impression of leisure.
 4. Get the purpose of the visit immediately.
 5. Do not keep your visitor waiting. This gives him an excuse to keep you waiting.

Over the head and behind the back of one preacher appeared this motto: "Blessed is the man who appreciates the value of another man's time."

10. It is perfectly proper to remind a tedious caller that others are waiting.

11. It is sometimes wise to let callers see others admitted. When they see others waiting, they know the need of haste.

12. See your callers as soon after their arrival as possible. One who is impatient from waiting consumes more time.

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13. A business man says he is often able to terminate the interview by suddenly changing the subject, and rising from his chair.

14. One pastor finds it to advantage to usher one caller in one door and out another. Thus callers do not stop to visit in passing, keeping him waiting.

15. It is easier to dismiss oneself than to dismiss a caller. Therefore it is sometimes wise to come out of the office and meet the visitor in the hall, retiring to the office when the errand is completed.

16. A certain city pastor uses two offices, receiving visitors in each and going from one to the other. Thus he is always dismissing himself instead of the visitor.

17. When the interview is finished, rise from the chair, thank your visitor for calling and start leisurely toward the door. The caller almost thinks he has closed the interview himself.

18. The writer has frequently found it possible to terminate an interview by placing his hands on the arm of his chair as if about to rise. The visitor is then allowed to arise first, thus laying upon him the sense of having closed the conversation.

19. A well-trained secretary (or even the preacher's wife) can help by coming in to announce the arrival of a second caller. A buzzer installed out of sight, with an agreed-upon signal, can be used to call the secretary for such a purpose.

20. One secretary saves her chief's time by coming in at the right moment with papers to be signed, or asking for instructions on some matter.

21. Reaching for a pile of papers, documents, or other material will suggest to a caller that time is precious. One man keeps a pile of papers on his desk for just such a purpose.

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22. If the visitor is greeted by a minister whose hands are full of papers, he gets the idea that time is precious and is not to be wasted. A certain business man makes it his habit to come out of his office with papers in his hand as if interrupted in the midst of work.

23. Some solicitors are notorious consumers of time. One preacher keeps his office empty of chairs so that callers will have nowhere to sit down. Interviews conducted while standing are always much shorter. If the visit seems to justify it, a chair is produced from behind a bookcase for the visitor and returned to its place as he leaves.

24. The motto over one business man's desk is:

When you visit a man of	}	BUSINESS
Tell him quickly your		
Leave him to his own		
And go about your own		

25. Bring the interview to a point immediately by asking the purpose of the visit.

26. The secretary of a very busy pastor asks the visitors to write the purpose of their visit on a little card which she carries in to the pastor that he may start the conversation upon that subject immediately.

27. Another secretary makes inquiry of the caller and then, in introducing him says, "Mr. C—— wants to talk to you about ——." There is no delay in getting down to business.

28. Secretaries of committees which have asked the pastor to meet with them should furnish him a memorandum in advance indicating the business to be considered.

29. The writer had a secretary who would some-

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times say: "He has been extremely busy this morning. I hope you will forgive him if he seems to hurry you."

30. The writer called on a minister once and the secretary said: "He is way behind with his work. Won't you please try to save his time as much as possible?"

31. A very helpful wife has the habit of coming to her husband's study and saying, "Do you remember that you have an appointment with ——?" This is much more tactful than for the pastor to ask to be excused.

32. Another secretary had a tactful way of discovering the nature of the visit and then sending the caller to some one else who could serve just as well. This is an excellent plan where there is a staff of workers.

33. It sometimes helps to inform callers just how much time they will have, according to the schedule set for the afternoon.

34. There is no substitute for the desk telephone. Extension phones are so inexpensive and save so many steps and so much time that a preacher cannot afford to be without one on his desk. To rise and cross a room breaks the whole chain of thought, requiring additional minutes in getting the mind back on the task again. The interruption is far less costly if the worker is not compelled to rise from his desk when interrupted.

35. Fasten a piece of transparent celluloid (such as is used for automobile curtains) on the drawer-leaf of the desk. Inset under it the list of telephone numbers most used. The celluloid is so thin and thumb tacks are so flat that the leaf can still be used in its usual way.

36. A large piece of plate glass covering the desk top, or a considerable part of it, can cover various tables, lists, etc., giving information frequently used.

37. A preacher's wife has a small slate beside the

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phone upon which she writes the names, phones, messages, etc., of all who called during her husband's absence. The slate is easily cleaned.

38. In a church office where numerous workers were employed, a printed form was used on the telephones by which the one who answered took the name, number, and message delivered for any other worker and then placed the message on his desk.

39. Where messages are written out, never write more than one on a sheet. Otherwise confusion is almost inevitable.

40. A disc, ten inches in diameter, adorns one preacher's phone. Slipped over the mouthpiece this disc carries the phone numbers most frequently called. He finds his number by spinning his disc.

41. Dismissing the phone caller is even more difficult than dismissing a personal caller. One very busy man interrupts the conversation by saying: "I am very grateful to you for calling. I would be glad to keep you longer, but you are probably busy and I had better let you go." This usually works.

42. Another pastor has a phone with an extension in his secretary's office. When he wants to be rid of his caller, he presses a button, signals to his secretary, and she lifts the receiver on her phone several times as if trying to call a number.

43. A Michigan pastor announces to his people that he cannot be reached during certain hours of the day which have been reserved for study. If the phone rings during these hours, the wife tells the caller that her husband is in his study and cannot be disturbed. She then takes the number and name and as soon as the study period is over, he comes to the phone and answers all calls at once.

44. An Ohio pastor published the following notice in his bulletin:

The heavy program of sermons and addresses which must be prepared necessitates that the pastor have some seclusion. It is impossible to talk over the phone during his study hours without taking time away from sermon study which is taking time away from the whole congregation. In the interest of better preaching, therefore, please leave him undisturbed during the forenoon or else leave your message with the preacher's wife or the church secretary.

45. Sometimes a "one-way phone" can be installed so that the pastor can have a phone going out but no messages coming in.

46. A mail box of several compartments is set up in the rear of one church into which the pastor drops communications for various church officers and workers. They are trained to watch their boxes and thus many trips are saved.

47. The secretary of a Congregational church was accustomed to run through about one hundred bulletins received from other churches each week. She blue-penciled items in them which she thought her chief might be interested in. By watching for the blue penciling he was able to scan these bulletins for ideas in a very few minutes.

48. Word has come of a preacher who tears out of his magazines any interesting articles. These are carried in his coat pocket for reading while waiting outside of business offices, on street cars, etc.

49. Another preacher uses the same plans in the case of pamphlets. You will always see his pocket

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bulging with small pamphlets and in waiting moments he is always reading.

50. Still another keeps a supply of small books which he can carry in his pocket for the same purpose. He says he read all of Shakespeare's plays in this fashion during one winter.

51. A clergyman famed for his epigrams was found during a waiting moment writing and rewriting a telling sentence. His "spontaneous" expressions were then and there explained. He studied them out carefully.

52. Dr. Christian F. Reisner carries a pad of paper in his pocket at all times, and when he has to spend time waiting, he writes out his church advertising.

53. A director of education spends these spare moments with a "planning book," wherein he works out programs for months ahead. By using a loose-leaf book and dating his pages, he is able to transfer them to a permanent book on his desk without copying.

54. A pastor who has a great reputation for remembering names carries a small bundle of cards with him at all times. On these cards are the names and certain facts about various members of his church and school. If he finds any whose faces he cannot recall, he sets them aside for his next pastoral call. This fixes the face in his memory.

55. A very successful Methodist Episcopal pastor uses his spare moments in memorizing poetry. His friends are frequently astonished at the great store of quotable poetry he has. But he aims to learn at least one short stanza every day during waiting moments.

56. A town preacher carries a church-school class-book with him and spends spare moments studying names and records.

57. Dr. Phillips E. Osgood, an Episcopal rector, ar-

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ranges a series of home gatherings of ten to twenty people. They come together in some home, centrally located, and Doctor Osgood calls. Thus he is able to meet several times as many as he could by house visiting. This, of course, cannot take the place of visitation where distinct problems are to be solved. But by arranging for three such meetings in an evening, and spending thirty minutes with each group, he is able to contact a large city membership several times during the year.

58. A Lutheran clergyman has a booklet printed in which appear the rules of etiquette governing weddings, baptisms, etc. This is presented to interested parties, and thus much time is saved which is usually spent in explanations.

59. Beside one pastor's phone is a little box. Into it are dropped cards bearing the names of all sick folk in the parish. Each morning he goes through this list, making a phone call. Thus many personal visits are saved and the people get the attention they crave.

60. A pastor who has no secretary made arrangements with a shut-in to arrange his daily calling for him. From her wheel chair she phoned to those upon whom he was to call and made appointments for him. Of course he had to explain to her the system of visitation he proposed to follow. But he was saved the wasted time that is frequently spent in calling on folk who are not at home.

61. A secretary or wife could serve the same purpose. By keeping a check on his visiting, the pastor can be guided in making a systematic round of his entire parish in a comparatively short time.

62. One alert secretary makes a typewritten slip of all calls arranged, keeping a carbon copy. The pastor

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returns his copy with notations as to changed addresses, names of new prospects, etc., and the carbon becomes the permanent office file.

63. A secretary, trained by a big business executive, in arranging the pastor's schedule for the afternoon indicated the approximate time he might be expected at each appointment. By making a carbon of the copy supplied him she was able to reach him almost any minute during the day, and many times was able to deliver very important messages the loss of which might have been very embarrassing.

64. A Michigan pastor announces each Sunday morning which streets he will be calling on each day of the week. The membership is then aware of when to expect him.

65. A Pennsylvania pastor announces his calling plans through the church bulletin, requesting that members in the sections to be visited shall notify him if they expect to be away from home.

66. In one church office are to be found two files of the membership cards; one arranged alphabetically and the other according to streets. The pastor can take all the cards of people living on one street and by beginning at the top of the pile follow them down the street and never have to retrace his steps.

67. A Baptist pastor in Chicago kept a directory of his entire membership in his car. This is revised for changes of address and phone numbers every Monday morning by the church secretary.

68. A Saint Paul pastor carries a telephone directory in his car at all times.

69. Many letters reach the church office that are mere routine. A busy preacher has dictated about twenty paragraphs for various purposes and, in answer-

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ing his mail, notes on the margin of these letters the number of the paragraphs to be used in answering. This is then turned over to the secretary without dictation.

70. A similar plan could be used in the case of a volunteer secretary who gave out-of-office time.

71. Various form letters should be prepared, covering routine matters, such as requests for church letters, letters of thanks for help given, inquiries about methods, etc.

72. Keep a file of the church bulletins and bind them into a volume at the end of the year. They make a splendid historical record.

73. Save all programs on which appear the names of talented folk who may be used in church programs or services. You may want them to assist you, and the program helps to find them when they are wanted.

74. A practical-minded secretary secured pasteboard boxes into which church cuts were placed. When one was loaned a card was dropped into the box showing who borrowed it. Once a month she went through the boxes, made a record of absent cuts and wrote letters inquiring about them. Much money and time was saved by this method.

75. A careful sermonizer makes a list of all books consulted in the preparation of each sermon. This saves time whenever he wants to use the sermon again.

76. Plan the day according to urgency. Choose the most important and do it first. Make a chart of the day the first thing in the morning.

77. Choose a sample day and make a time-study for the discovery of time leaks.

78. A large rack hangs in a large church office where several pastors and workers are employed. Numerous cards hang from hooks. Each card bears the name of

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some sick person. When a worker makes a call the card is hung on one hook at the corner labeled "Called." The motto is "A clean rack by Saturday night." The secretary posts names of sick folk as the word reaches the office.

79. A large slate on the back of the office door serves to remind a business man of unfinished work. Each morning he writes the list. Each evening before leaving the office he scans it.

80. Use the summer months to inspect the local library for books needed in the winter's work. Make a record and save it for reference. This will save much time on busy winter days.

81. Paste an ordinary envelope inside the cover of your books. Insert a blank card in the envelope and when the book is loaned, take out the card, make a note of the one to whom it is loaned and drop the card into the file. Once each month go through the file to find where your loaned books are. Much time that is wasted in hunting for absent books may be saved in this fashion.

CHAPTER XVI

FINALLY, THE FINANCE

EVERYWHERE the problem of money! Whether in big churches or little ones, city cathedrals or country chapels, rich congregations or among the poor, the problem of church finance is always a pressing one. For the lack of money pastors are underpaid and their lives cruelly straitened. Church enterprises lag and die, not because they are unworthy, but because they cannot be financed. The struggle to raise money consumes an altogether disproportionate amount of time and energy of churches that ought to be invested in offensives against evil in the community. Certainly, the world is not going to be redeemed just because the church has plenty of money, but unquestionably the parsimonious way in which American Christians finance their religious interests is a tragic handicap to the progress of the kingdom of God.

No serious student of the problem ever questions the ability of the church to pay its way and finance its program. The long lines of expensive cars that stand outside of heavily mortgaged churches every Sunday morning, the rich furs that are thrown back from easy shoulders during the missionary sermon, and the lavish amusement ex-

penditures of the people who are trying to finance the Kingdom's business on loose change all bear eloquent testimony to the fact that church members have their share of the good things of life and enjoy average ability to pay for those things they really want.

The difficulty arises from two causes: (1) we have not educated church people to think of their churches in adequate financial terms, and (2) we have agonized over our finances without organizing them.

We have failed to treat the money question courageously. Preachers avoid speaking on the subject from the pulpit lest they offend some, and the only time that money is mentioned is when we are entreating the people to "save the situation." Instead of preaching a challenging, compelling doctrine of stewardship which insists that all money belongs to God and that we are merely managers, we have stooped to "schemes" and "devices" of the most ridiculous origins by which money can be extracted by painless methods without leaving the giver aware that he has given. "The widow's mite" has been glorified until anyone, making a small gift, complacently settles back to appropriate the widow's praise, forgetting that the woman, already desperately poor, *gave her all*.

The first responsibility in creating a new conscience upon the subject of handling money by

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Christian people is to face the whole matter frankly. Church members of long standing must be converted to stewardship and new members must be instructed in their obligations immediately after their reception into membership, if not before. Such a changing of the mind of the church on the subject of money requires a program that may run into a term of years, but the salvation of the church absolutely depends upon it. A new standard of giving must be set up, a new attitude toward money created, a new program of church financing instituted.

In the second place the administration of church finance must be put upon a business basis with every member of the organization taking his full share of the obligation and meeting his pledge with the same meticulous honesty with which he meets his notes at the bank. It is a strange thing, but true, that multitudes of church members think of their debt to the church in terms altogether different from those in which they view their debts to the grocer, the butcher and the garage man. To fail to pay their debts to the latter they would call dishonesty, but not to meet their pledges to the church is unfortunate but not reprehensible.

The plans that are described in this chapter have not been chosen because they were "clever money-raising schemes," but because they have some spiritual value in teaching church members

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the sanctity of possessions as a trust to be administered in behalf of the Kingdom for which Christ gave his life, or because they represent sound business principles in the handling of sacred money.

1. A new pastor arriving on his field was instructed by the official board that he would be expected to preach at least one sermon a month on missions or stewardship throughout his first year. "This," they said, "is not for the sole purpose of raising the missionary budget, but for the purpose of creating within the minds of our people a conscience on the subject of money. Stinginess is our greatest sin." With this instruction that pastor planned a preaching program for the winter on the subject of money, treating all phases of the question. The largest giving to missions, as well as to local expenses, was reported the next fall, yet fewer "schemes" were used than ever before in the history of the church.

2. A great city church which receives annually hundreds of new members officially sets aside the month of February for preaching on stewardship. The pastor is expected to give both morning and evening sermons on the subject for the entire month.

3. A printed piece of literature on some phase of stewardship is distributed on the first Sunday morning of each month to every member of the congregation in a church of six hundred members. The cost of this literature is paid out of the current expense budget.

4. In another case the literature is distributed at each morning service for one month.

5. A pastor who was deeply convinced on the subject of tithing turned his official board meeting over to a

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discussion of the subject and enrolled his official members as tithers. It made a great impression on the congregation when he was able to announce that seventy per cent of the official board had pledged one tenth of their income to the work of the church. The membership followed as a matter of course.

6. A series of object lessons was presented. A set of big blocks was built up at the rear of the pulpit, representative of our national expenditures for automobiles, cosmetics, amusements, etc. Then on top of the whole was set a very little block representing our giving to church enterprises. On another occasion the Minute Man was interrupted in his speech on "Loyalty to the Church" by agents who undertook to sell him various memberships, policies, luxuries, etc. When the chairman of the finance committee finally approached him with his blank pledge, the speaker made the usual excuses about "heavy expenses, hard times, no money, poor business," etc. A graphic presentation will always command attention:

7. On one occasion a pastor, in urging tithing, publicly agreed to repay any person the total amount of his giving who tried tithing for six months and found he was the loser thereby.

8. The Hyde Park Methodist Episcopal Church, of Cincinnati, publishes a brief comment on church finance each week in the bulletin under the title "Mr. Budget Says."

9. Use a series of brief bulletin editorials on the subject of money under the title "Money Talks." Persistent publicity gets results.

10. Publish a weekly feature answering one objection to tithing each week.

11. First Baptist Church of Terre Haute, Indiana,

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displayed a series of candles in full view of the audience. As fast as one month's missionary money had been raised the candle was lighted. By counting the months and the lighted candles the people could keep the church's achievement before them.

12. Display a large candle with a beautiful poster background, with the word, "*I Am the Light of the World,*" under the candle. On those weeks in which the church raises its missionary money, let the candle be lighted during the service with a ceremony. On those weeks when the giving falls short let it be unlighted. Make a weekly reference to the candle and make the lighting ceremony impressive.

13. Prominently displayed in another church is a great gold cross made out of building board and bronzed. Space is provided for Matthew 28. 19, 20, and as each twenty-five dollars comes in to the missionary treasury one letter of the text is put on, making the four-thousand-dollar goal of the church. This scripture and cross give religious significance to the giving.

14. In raising a special fund one pastor secured from the bank new nickels which had never been used. One was sent to each contributor of the church in a letter, appealing for the fund and saying: "Here is a new nickel just out of the mint. It has never been in circulation. So its first use is for the Master, for Christ and his church. Bring it back, with your offering on — next," etc. This has the effect of teaching the sanctity of all money.

15. Wesley Methodist Episcopal Church of Minneapolis offered a prize to the person writing the best article of one hundred and fifty words on "Why I Ought to Support Wesley Church." The best articles

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were published in the church bulletin through a period of weeks.

16. Hold a consecration service on the day that the new pledges are all in, dedicating them to the cause of the Kingdom. This service can be made very impressive.

17. An honor roll is published at the end of the year in a Dutch Reformed church, listing the numbers of those pledgers whose pledges are paid up to date.

18. In a certain Methodist Episcopal church the announcement is made six weeks before the close of the year that, beginning three weeks before the close of the year, the bulletin (or parish paper) will publish a list of all members paid up for the year. No mention is made of those who are not paid up.

19. A Lutheran church in Omaha publishes a list of all members of the church, once a year, together with a statement of the amount contributed by each individual to local expenses and missions.

20. A North Carolina pastor prints the names of those who are up to date with their pledges in the bulletin on the first Sunday of each month.

21. A finance committee with a large number of pledges in arrears sent out a letter to the delinquents telling them that the church was paying more than one hundred dollars in interest that month on delinquent pledges, and asked the delinquents to assume the interest on their unpaid balance. This speeded up collections and reminded pledgers of the reality of their obligation.

22. A Chicago Congregational church sent out cards to their members bearing an undecipherable Chinese message. Two weeks later there followed a card which translated the Chinese message as follows:

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A CHINESE CUSTOM

There prevails a custom in our country which is like this: At the end of each year our people have a campaign to clear up all debts. All good Chinamen make a practice of paying their creditors what they owe so as to start the new year free from debt. **THINK THIS OVER.**

Accompanying the card was a statement from the church treasurer. A plate for printing the message in Chinese can be obtained through "Church Management," Cleveland, Ohio.

23. A Kansas committee used a mimeograph to picture the church budget. Some symbolical drawing represented each item in the year's expenditure, and underneath appeared the amount spent for this object by the church. Such devices educate the people as to what is done with their money.

24. A professional auditor sketched a dollar, showing just what proportion of each dollar was spent for each cause within the church budget. His drawing was mimeographed and handed out to the membership.

25. A "Consecration Day" was observed by the First Christian Church of Fort Worth, Texas. The church was open from seven o'clock in the morning until eighty-three at night, with a different elder in charge each hour of the day. Sometime during his hour the elder conducted a fifteen-minute devotional service and time was set apart for signing of pledges, the rest of the hour being spent in sociability. Each elder was made responsible for getting a certain group of the membership to the church some time during the day. Five hundred pledges were made.

26. A certain Methodist Episcopal church opened its

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building at two o'clock in the afternoon, served a fellowship dinner at six, and conducted a consecration service at eight o'clock. More than seventy per cent of the budget was subscribed.

27. Bishop E. L. Waldorf, of the Methodist Episcopal Church, seems to have been the father of the "Joash Chest" idea which has been used to great advantage. A simple wooden box is constructed to represent an ancient chest. The people are asked to read the story of the ancient king of Judah, as it appears in the Old Testament. Women, robed in white, act as "Pew Hostesses" at the church, seated in the ends of the pews, equipped with envelopes and pencils and ready to lead their pew in the "Processional of Giving." The chest is formally brought in by the trustees, the audience is asked to stand and face according to the signal of their pew hostess. Then, by a preconceived plan which has been carefully rehearsed, the entire congregation, under the leadership of these hostesses, march to the chest and deposit their gifts. The establishment of the "Joash Chest" as an annual custom, coupled with proper publicity in advance, cultivation, and pulpit education, has produced amazing amounts of money. Delinquent pledgers are urged to bring their arrearages in to the "Joash Chest." Visitors are invited to join "in the family custom of the church." The plan likewise has the merit of being scriptural, and impresses upon the givers the sanctity of giving.

28. The writer has had splendid success with the same idea, using a small model of the church instead of a "Joash Chest." "Putting money into the church" by way of a great congregational processional is a most interesting and inspiring occasion.

29. On another occasion the story of the chest of

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Joash was copied from the Old Testament, circulated among the people, duly publicized and, on the day of the offering, a great chest was brought into the church by four young men arrayed as ancient Hebrews and led by a quartet of trumpeters. Young women in summery costumes gathered up the collection (small savings banks had been put out) in baskets and brought it to the chest. This latter expedient was used because of the great crowd which made a processional impractical.

30. In taking a collection for any special cause it is always wise to supply the ushers with blank checks, into which donors can write the name of their bank, with the name of the church as the payee printed in. In fact, it will pay to hand such a blank to every member of the congregation. The writer has seen hundreds of dollars written into these blank checks in a single offering.

31. The every-member canvass, in some form, is the only safe and dependable way of financing a church. Even the smallest church should make it, preferably at the close of one year, in anticipation of the next.

32. Make out a set of cards, one for every member of the church, noting amount of pledge for the previous year, and any arrearage that may stand against it.

33. Sort the cards according to the residence, assembling all of one district into one bundle.

34. Divide the parish into a convenient number of districts with a captain over each. Stimulate rivalry in results.

35. Secure a sufficient number of canvassers to enable a call to be made on every prospect within one week.

36. Assign to each captain canvassers enough to enable him to get his work done within the week.

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37. Call the canvassers together for an entire evening sometime during the week previous to the canvass, to receive instructions, study the budget, and be prepared to answer any questions put to them concerning the handling of church funds.

38. A "sample interview," in which the usual objections are raised and met, will be of great value to the workers.

39. Arrange for a lunch at the church on Sunday noon, following the service, for the workers. Here they receive their final instructions and prospect cards. As soon as they can be sent out on their work they are to go, reporting back to the church as soon as they have completed their list or when they have come to the end of the day.

40. A campaign of direct by mail publicity should have preceded the canvass, with considerable pressure laid on the people to get their pledges in by mail.

41. Generally speaking, at least four (in a few cases three) letters are sent out to the membership. No. 1 outlines the program for the new year, No. 2 presents and discusses the budget, No. 3 asks for pledges, and No. 4 is a letter to those who have not pledged in response to No. 3.

42. All letters should be the product of the thought of several individuals. It is seldom safe to leave such a campaign in the hands of one individual. Big business puts its letters through the hands of a staff of writers, usually.

43. The spiritual note, emphasizing consecration, the sanctity of money, membership vows, Christ's sacrifice for us, should go into all letters, not for the sake of getting more money but for the sake of getting more prayers with the money.

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44. One church printed up the portion of the membership vow that relates to giving, and inclosed it with the letter.

45. For several Sundays before the taking of pledges have laymen speak on the subject from the pulpit, as Minute Men.

46. Send Minute Men through the Adult Department of the church school, young people's classes, etc.

47. One church with a huge membership offered a picture of the pastor as an award to the first hundred people who got their pledges to the church office.

48. Another church published the names of the first fifty who got their pledges to the church.

49. Still another divided their givers into "Volunteers" and "Conscripts," the former being those who got their pledges in by mail or through the collections and the latter being those who had to be solicited. A button with the words, "I Have Volunteered," was given to each person pledging voluntarily, and they were asked to "wear it as a reminder to the rest" on each Sunday of the campaign. Eighty-five per cent of the budget was subscribed by mail.

50. One captain sent self-addressed stamped envelopes to each one in his district, urging them to send in their pledges, to the church office, reminding them that doing so would save some one from the necessity of making a call.

51. Another captain, on Saturday, sent a special delivery letter to each one who had not pledged, asking him to have his pledge in by Sunday morning. His district, by the way, was almost one hundred-per-cent represented.

52. Allot the budget to the districts, basing quotas on the giving of the previous year.

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53. Use some chart (airplane race, auto race, etc.) to indicate the progress of the pledging.

54. As fast as pledges come in take the cards out of the "prospect list" so that only those remain on Sunday noon from which no pledge has been received.

55. Scatter an abundance of stewardship literature during the period of the campaign.

56. Let the preaching be on the subject of consecration, rather than directly upon the theme of money.

57. Always keep the optimistic note loudest in the solicitation.

58. When all "prospects" have been seen, let those who did not pledge be sorted out and a secondary canvass made two months afterward.

59. A letter of thanks and appreciation for pledges usually pays sufficiently in good will to justify the expense.

60. In most cases the canvass should be made for all causes at the same time. Solicitors will need careful training if they are able to answer all questions about missionary funds, building funds, current expenses, etc.

61. Following the canvass, divide the finance committee into committees to care for various matters—delinquent pledges, budgeting of expenditures, new pledges, publicity, accounts, etc.

62. Some churches prefer to send a letter to the new member immediately after his reception, explaining the financial plan of the church and soliciting a subscription.

63. In one case a representative of the finance committee calls within two weeks, the church secretary having made sure that a membership call for social purposes has preceded it.

64. In another case a pamphlet, explaining the finan-

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cial plan, and a bundle of duplex envelopes are handed to the new member before he leaves the altar of the church at the time of his reception.

65. Duplex envelopes should be supplied to all pledgers so that the income may be reliable and steady.

66. In the case of some who refuse to pledge on the weekly basis, a monthly envelope is helpful. Such an envelope, mailed to the nonpledger with a friendly note suggesting that he use it "for some gift some time during the month," usually produces excellent results. Explanation should be made that gifts placed in envelopes are credited to the donors while those which are dropped, loose, into the collections cannot be. Urge them to be on the list of givers.

67. Monthly statements to all subscribers are almost as important as the original pledge. It helps the people to keep their pledges paid up to date.

68. When a pledge is two months in arrears, the pledger should have a call from some member of the finance committee. Perhaps the pledge will need readjusting.

69. Every individual in the church, including the children, should be given an opportunity to pledge. It inculcates the habit of giving.

70. In some churches the entire budget of church and church school is included in one asking. In this way the official board underwrites the church-school expense for the year.

71. In such cases conduct an every-member canvass throughout the school, asking for pledges. Keep an account of the pledges of the children on the same basis as the adults, using departmental secretaries and treasurers for the work.

72. In any canvass there are those who will under-

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take to escape their fair share by hiding in the crowd. To get at these inadequate subscriptions one finance committee made up an "A" list, which was handled by a select group of canvassers. Those solicited were informed that they were on a preferred list, which appealed to their pride. They were then urged to raise their pledges of the year before. The whole matter was done so quietly and privately that no one could take offense.

73. Generally speaking, the amount of the pledge should be left with the conscience of the pledger, but when the canvass has brought in an inadequate fund the finance committee sometimes goes through the list and picks out a certain number who are asked to increase their pledge ten per cent.

74. In sending out letters to prospects it is sometimes wise to classify the list and send out a somewhat different type of letter to those with varying ability to pay. One pastor classified the givers: (1) Faithful contributors doing all or more than their share, (2) non-member contributors, (3) those who are not contributing a fair share, (4) those who are contributing (a) nothing because of inability or (b) nothing because they are uninterested.

75. In anticipating the vacation season, send out letters to members expecting to be away asking them to pay up before they leave so that the church will be able to pay its bills while they are gone.

76. In a rural church the members were asked to sign twelve post-dated checks, one for each month, covering their pledge for the year. The church treasurer then presented these checks on the day of their date at the bank for deposit to the credit of the church.

77. Hold a public service of consecration for the

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canvassers. The sight of these men taking a public vow will heighten the sense of responsibility on the part of the audience.

78. Urge upon elderly people of the church the importance of setting aside an amount sufficient, in their will, to provide for the payment of their usual pledge in perpetuity following their death. This will soon begin to build up a rather satisfactory endowment and save the church some disastrous losses.

79. In a country district a pastor asked each farmer to pick out one pig and raise it for the church. In the fall the pigs were all assembled and sold, the sum of five hundred dollars being realized.

80. Hold a meeting of the finance committee early in the year and outline a financial program for the year, arranging for all special collections that have to be taken, scheduling them so that they come far enough apart to avoid becoming a burden.

81. Ask all societies which expect to solicit the congregation for money to submit their annual program for clearance of dates and plans. Then insist that all shall adhere to the schedule.

82. In many large churches there are various societies carrying a balance in their treasury at all times while the general treasurer is borrowing money. Ask all treasurers to bank through the general treasury of the church. The church is then able to use the idle money and save interest. If any society needs money it can be borrowed by the general treasurer, if necessary. One church saved over three hundred dollars in interest in one year by this plan.

83. Savings banks, in various forms, can be used to excellent advantage in raising funds for special campaigns. "Tie a Can to Old Dog Deficit" was the motto

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on a little tin-can bank. "Bring in a Barrel of Money" was the slogan on a little wooden barrel bank.

84. Class banks were used for one month in the church school for raising money for a special project. A collection for the bank was taken each Sunday in addition to the regular collection.

85. "The Sinking Fund" was the name given a fund which was being raised on an old deficit just before the pastor started for a summer vacation trip to Europe. The names of all donors were listed, attached to the canceled note, and on the first Sunday at sea the note was "sunk to the bottom of the sea," with the captain of the ship a witness of the ceremonies. This captain then dispatched a wireless to the congregation notifying them of the fact. This campaign was carried through with rare good humor.

86. In the front of a certain church stands a little green chest called "The Memory Chest," beside which is a pile of little white envelopes and a ledger. Contributions are made in memory of some departed loved one, the name being indicated on the envelope. The secretary of the chest lists all names (without amounts) in the memory book. The funds so raised can be used for some memorial about the building.

87. Small squares of paper, representing one dollar each, were pieced together on top of a big drawing of the church in the form of a white elephant. As contributions were made toward paying the deficit this church got rid of its "white elephant."

88. Another church represented itself as "snowed under," and each payment of a dollar carted away one shovel of snow, finally leaving the whole church exposed.

89. To cheer the people on in giving toward a new church, a great picture of the proposed building, five by

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eight feet, was displayed in the old building for one year previous to beginning building operations.

90. The names of honored members of the church who had passed to their rewards were inscribed in hymnals as a memorial, the new supply having been subscribed by individuals who wished to remember old friends.

91. It is the custom in an Eastern church, on the occasion of a funeral, to send no flowers but to take the money which would be spent and send it to the family asking them to designate some memorial about the church in memory of the loved one gone. This is known as the "Mindekranz Idea."

92. An award was offered to the church-school class bringing in the offering that weighed the most. A young men's class brought in over thirteen hundred pennies.

93. An Illinois church displayed a great slate in the front of the church whereon was printed in white the amount of the deficit, and below, in chalk, the phrase, "Let's wipe the slate clean." Worshipers were given souvenirs of a little slate and tiny sponge. When the collection was taken, it was done so that the slate was cleaned as the money was raised.

94. Any plan that persuades the people to give, rather than selling them something, is a preferred plan.

CHAPTER XVII

HOT WATER FAUCETS

COLONEL LAWRENCE, that colorful Britisher whose adventures among the Arabs rendered such signal service to the Allies, tells the story of two desert sheiks who came to London. They had saved the colonel's life on more than one occasion, and, when the war was over, in an effort to show his appreciation, he brought them back to England for a visit. For several weeks they were taken about London, shown through London Tower, Buckingham Palace, and various other show places.

Wherever they went they were the center of interest. Theater crowds forgot the performance to cheer the guests, traffic was halted to let them pass, the best accommodations that the finest hotels could supply were theirs. They were received by the king and queen and fêted and dined by the nation's foremost dignitaries.

When, at last, the time for their departure arrived, Colonel Lawrence desired to present them with some fitting gift in memory of their visit and as an expression of his own friendship. Having seen all that London had to show them, he asked them to express some preference, assuring them they might have anything they chose. To

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decide the matter the two sheiks went into conference. After some little delay they informed the colonel that they had agreed upon a request.

Of all the wonderful things they had seen and handled, they wanted, most of all, *two hot water faucets*.

Those two Arabs are not the first folk to get incidentals confused with fundamentals. The technical details of steam heat and modern plumbing concealed behind smooth walls were utterly foreign to their desert experience. It is not surprising, therefore, that they should believe there was some magic in the shining fixtures which might work as well on mountain springs as in London hotels. Equally impossible is the hope of the religious worker who attempts to spiritualize an impotent church by the simple device of introducing new methods, no matter how clever or novel they may be.

By no magic can a clever method be used to substitute for a deep spiritual passion. A pastor who has no heartbreak as a result of the spiritual deterioration of his people, whose spiritual experience does not equip him to lead his people to triumphant living, or whose spiritual discernment does not reveal tragic spiritual needs, will never become a true shepherd of the flock, no matter what methods he uses. No pastor ever leads his people to greater heights than those to which he

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has himself attained. His people may rise to greater heights, but he will not lead them.

There is, therefore, no substitute for a genuine and victorious spiritual life on the part of the pastor—a life that is deep-rooted in personal devotions and successful soul-struggles. He who has not learned to be patient with his people will never teach them patience. He who cannot forgive official members for lethargy, or even opposition, will never teach his people to forgive. He who cannot survive criticism, appearing in his pulpit on the Sabbath day with eagerness in his heart and kindness in his words, need not waste time hunting for some “effective method,” for all such will prove extremely disappointing. No congregation is ever warmed by a cold heart in the pulpit.

On the other hand, no “activity” on the part of the congregation ever atones for a lack of spiritual stability. We may feed the poor, enrich our ritual, enlarge our buildings, and put our finances on a business basis, but if the people do not discern the unchristian elements in community life, seek earnestly for the “gifts of the Spirit” for themselves, and make the culture of their spiritual natures their major concern, then all our “activities” have become as “sounding brass and tinkling cymbals.”

and growth in the church, like boilers in the base-

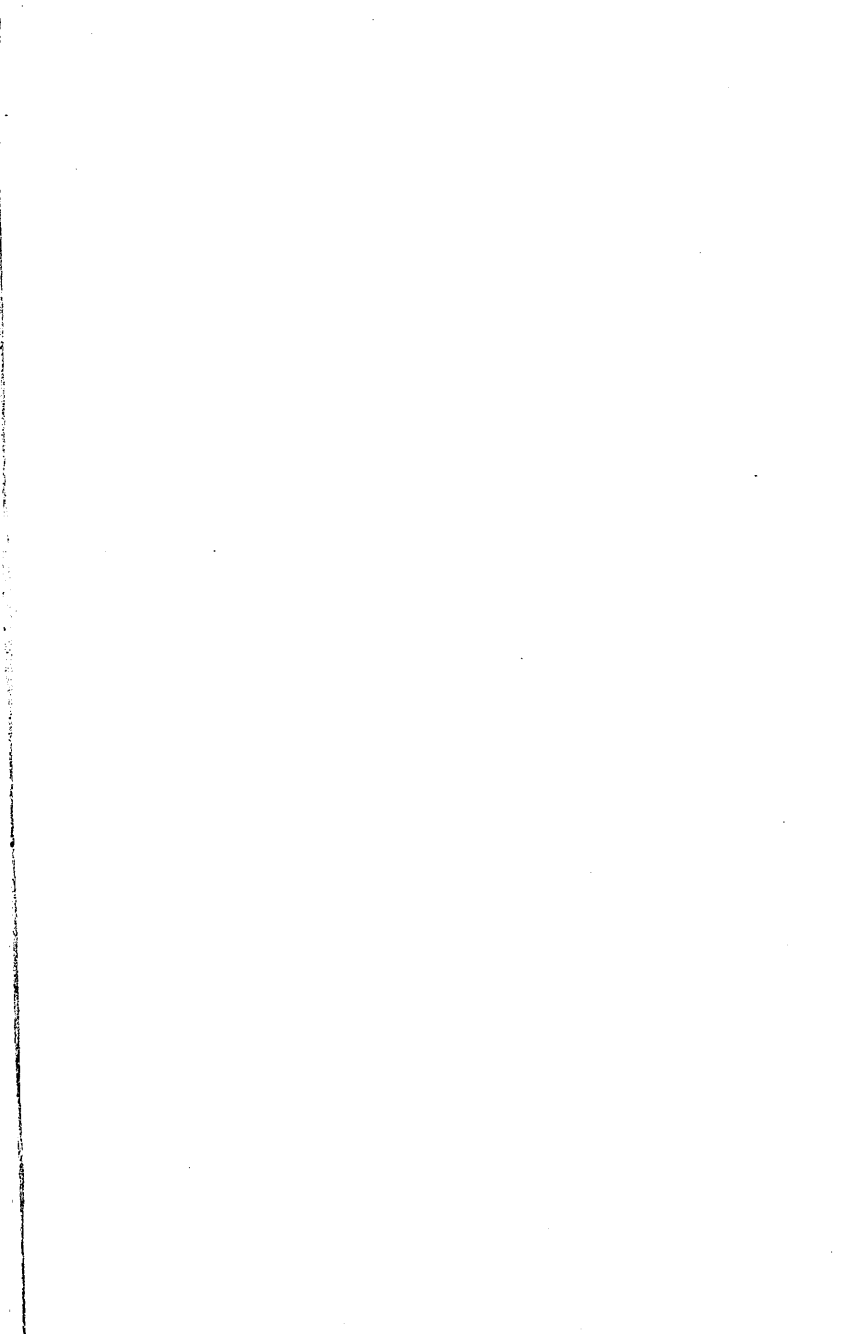
Far underneath all surface indications of life

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ment far removed from hot water faucets, is the spiritual passion of pastor and people. If the fires are low there, the life of the church is cold.

Hot water faucets may be kept shining and polished, they may be of the latest and most modish design, and they may represent the results of the finest engineering skill, but we get no hot water unless there is fire under the boiler.

The foregoing pages have been written and are sent out, herewith, to colleagues in the cause, not as spiritual substitutes, but with the prayer that they may be helpful in assisting earnest and sincere workers to express their passionate eagerness for the triumph of the Kingdom in greater effectiveness.



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